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A DESCRIPTIVE CATALOGUE

OF

THE HISTORICAL MANUSCRIPTS

IN THE

ARABIC AND PERSIAN LANGUAGES,

PRESERVED IN THE LIBRARY OF

THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND.

BY WILLIAM H. MORLEY, M.R.A.S.

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LONDON:

JOHN W. PARKER & SON, WEST STRAND.

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names, and all the errors arising from the ignorance or carelessness of the transcribers, concur to perplex the reader, and to render it extremely unsafe to trust to a single MS., where more than one can be procured.

If we were in possession of good catalogues of only half the public libraries in Europe, how much labour in research would be saved to the student, and how great would eventually be the gain to historic truth.

The historical MSS. preserved in the library of the Royal Asiatic Society are, from their number and character, well deserving the attention of Orientalists. Amongst them will be found a good collection of works relating to India and Persia, together with some others which are both rare and curious. At the desire of the Council of the Society, I have undertaken to give an account of them, confining myself, however, to those in the Arabic and Persian languages.

In the following pages I have, in the first instance, described each history shortly, and have added some notice of the author where procurable; I have then given the particular contents of each volume,[1] and have mentioned its size and extent, noticing the species of handwriting, and whether it is well written or transcribed in a more or less illegible hand. I have also enumerated the editions of the whole, or of the portions of each work, that have been printed either in text or translation.

The reader will perceive that I have given the size of the volumes in inches, instead of saying that they are in folio, 4to, &c. Eastern paper not being made in a regular series of sizes and folded as in Europe, those terms convey but a very indefinite idea of form when applied to Oriental MSS.; whilst the actual measurement of a volume, together with a statement of the number of leaves, and of the lines in a page, enable us

[1] I believe that the tables of contents which I have given are sufficiently equal, and that I have not dilated too much when describing the works of my favourite authors. When a whole dynasty is dismissed in a page, or less, as in the case of [illegible], I have merely mentioned the name of such dynasty; and the reader may conclude that the account of it in the work described is unimportant.

to form a tolerable estimate as to the extent of a work. I have also departed from the practice too often observed in catalogues in describing the external appearance and the exaration of MSS. The main points to be remarked are, the species and degree of legibility of the handwriting, the state of a MS. when damaged, the existence of lacunæ, and the misplacing of leaves by the binder. The elaborate notices of the illuminations, the gold and red and blue lines, the silk paper, &c., &c., with which works of the present nature are generally overloaded, seem to me to be so much space wasted, and should, I think, be abandoned to the tradesman who seeks to give a false value to his goods by bombastic description. If, therefore, I have at any time adverted to a volume as "beautifully written," or "finely illuminated," it must be understood as denoting that such volume presents a peculiarly good specimen of caligraphy or ornament. The names of the donors are added at the end of the description of each MS.

Notwithstanding every care, I fear that several errors of the press have escaped my observation.[1] The multitude of proper names and dates[2] occurring in the text render it very difficult, if not impracticable, to avoid oversights; and, had it not been for the kind revision of the last proofs, by my friend Mr. Charles Rieu, of the British Museum, and for which I tender him my best thanks, the typographical faults would have been still more numerous than at present.

January, 1854. W. H. M.

[1] I trust that few will be found to be of importance. I have added a table of errata to call the reader's attention to the graver faults, but I have not thought it necessary to notice the occasional omission of accents and such like inadvertencies. Even these, however, I believe, are not of frequent occurrence.

[2] I may here mention that in converting the years of the Hijrah into those of our own æra, Prinsep's tables have been followed; the year of our Lord given being that in which the Hijrah year commenced.

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DESCRIPTIVE CATALOGUE,

&c., &c., &c.

ARABIC.

I.—GENERAL HISTORY.

I.

جامع التواريخ

JÁMI' AT-TAWÁRÍKH.[1]—A general history of the world from the earliest times, by Rashíd ad-Dín Ben 'Imád ad-Daulah Abú al-Khair Ben Muwaffik ad-Daulah, who completed his work in A.H. 710 (A.D. 1310).

Rashíd ad-Dín was born at Hamadán, about A.H. 645 (A.D. 1247) and was by profession a physician. He passed a portion of his life in the service of Abáká Khán and his successors, and subsequently, in A.H. 697 (A.D. 1297), was appointed by Gházán Khán to the office of Wazír, in conjunction with Sa'd ad-Dín. The two Wazírs disagreed, and Sa'd ad-Dín having been put to death at the instigation of Rashíd ad-Dín, was succeeded in his office by 'Alí Sháh Jabalán. Fresh dissensions soon arose between Rashíd ad-Dín and the new Wazír, and 'Alí Sháh eventually, by his intrigues, procured the condemnation of his colleague from the Sultán Abú Sa'íd, on the charge of having administered poison to Uljáïtú Sultán. The son of the unfortunate Rashíd ad-Dín was first put to death before his father's eyes, and the Wazír was then cloven in twain by the executioner: his property was confiscated, and a large suburb of the city of Tabríz, which he had built at an enormous expense and called after his name, was given up to pillage and destroyed. Rashíd ad-Dín was a man

[1] Háj. Khalf., tom. ii. p. 508.

of immense learning, a profound politician, an accomplished linguist, and an industrious and voluminous writer. His execution took place in A.H. 718 (A.D. 1318).

The Jámi' at-Tawáríkh is the most important of Rashíd ad-Dín's numerous works, and indeed is one of the most valuable Oriental histories which we possess.

In a notice, by the author himself, prefixed to a MS. of his theological works, preserved in the Imperial Library at Paris,[1] and quoted by M. Quatremère in the introduction to the first volume of the Collection Orientale,[2] the Jámi' at-Tawáríkh is stated to comprise four volumes, containing as follows :

Vol. I. Preface.—Account of the origin of the nations of the Turks, and the number of their tribes. History of the Kings, Kháns, Amírs, and great men, sprung from each tribe. The ancestors of Changíz Khán and the history of that monarch's reign and actions, and of his children and descendants, down to the time of Uljáïtú Sultán. To the life of each prince is added his genealogy, an account of his character, of his wives and children, the contemporary Khalífahs, Kings, Sultáns, and Atábaks, and the remarkable events which occurred during his reign.

Vol. II. Preface.—The life of Uljáïtú Sultán, from his birth to the time when the author wrote.[3] History of the Prophets, Sultáns, and Kings of the universe, from the time of Adam to that of the author, together with a detailed account of many people, of whom little or nothing had been previously known. This portion comprises the history of the Jews and Christians, and of the Sultáns, and most celebrated princes of each country, also an account of the Isma'ílis, &c.

Vol. III. Preface.—Account of the descent of the Prophets, Kings, Khalífahs, the Arab tribes, the Companions of the Prophet, &c., from the time of Adam to the end of the dynasty of the 'Abbásides. The genealogy of the ancestors of Muhammad, and of the tribes descended from them. The Prophets of the Jews, their Kings, and an enumeration of their tribes. The genealogies of the Kaisars and other Christian princes, with their names and the number of years of their respective reigns.

[1] MS. ar. No. 356.

[2] Collection Orientale. Tome I. Mémoire, &c., p. lxxii. Append. p. clix. Fol. Paris, 1836.

[3] The author here mentions his intention of adding a supplement to this section of his work, to comprise an account of the daily actions of Uljáïtú, written by himself and the Court historian.

Vol. IV. Preface.—Account of the limits of the seven climates, the division and extent of the various countries of the globe, the geographical position and description of the greater part of the cities, seas, lakes, valleys, and mountains, with their longitudes and latitudes.

In the preface to the first volume of the Jámi' at-Tawáríkh, which is dedicated to Gházán Khán and called, after him, the Táríkh-i Gházání, the author, however, distributes the subject-matter of his work somewhat differently. He mentions only three volumes, and includes in the second volume the contents of the second and third, as given above. In the preface to the Táríkh-i Gházání the work is divided as follows:

Vol. I.—The same as in the preceding description.

Vol. II—The history of Uljáïtú Sultán (to whom this volume is dedicated), from his birth to the time of the author; this forms the first division of the volume. The second division comprises two parts, the first of which is again divided into two sections. 1. An abridged history of all the Prophets, Khalífahs, and a description of the various races of mankind, to A.H. 700 (A.D. 1300). 2. A detailed account of all the inhabitants of the earth, according to their races. The second section of this part is occupied by the remaining portion of the history of Uljáïtú, and was intended to be continued to the time of his death.

Vol. III.—A description of geographical charts and various routes between different places.

Such is the contents of the Jámi' at-Tawáríkh, as given by the author himself. Previously to the year 1838 it was very generally supposed that the first volume, the Táríkh-i Gházání, was the only portion of Rashíd ad-Dín's work extant; for although his history is occasionally quoted by Eastern writers as authority for facts not comprised in the Táríkh-i Gházání, yet no MS. of any part of the remainder was known to be in existence. In that year, however, I was so fortunate as to meet with the present curious and interesting volume, and I inserted an account of it in the Journal of the Society.[1] The attention of Orientalists having been thus drawn to the subject, no less than five other MSS., containing either the whole work, or detached portions thereof, were successively brought to light.

From a comparison of these MSS. with the author's descriptions given above, it would seem that the entire work of Rashíd ad-Dín should comprise the following histories, which were probably thus arranged:

[1] Jour. Roy. As. Soc. vol. vi. p. 11.

Vol. I. General Preface.—An account of the Turks and Mongols to the time of Uljáïtú Sultán. Supplement: The Táríkh-i Ughúz, a history of Ughúz Khán and his successors.[1]

Vol. II.—Life of Uljáïtú Sultán, from his birth to the time of of the author. History of Adam and his descendants, of Núh and his posterity, of Ibráhím and his descendants, of the Prophets, the early Kings of Persia, the Greeks, and the Arabs. A detailed history of Muhammad and the Khalífahs, to the death of Al-Musta'sim Billah, and the extinction of the Khiláfat. A history of the Ghaznavides, the Sámánides, the Dílamites, and the Buwaihides. History of the Saljúks and the Kings of Khárizm,[2] of the Atábaks of Fárs, of the Khalífahs of the Maghrib and Misr, and of the Isma'ílis. History of Khitá and the Kings of Chín and Máchín. History of the Jews and their Kings. History of the Franks, their Emperors and Popes. History of Hind and Sind and Shákmúní. A treatise in refutation of the doctrine of Metempsychosis.[3] The latter portion of the life of Uljáïtú Sultán.

Vol. III.—Geographical description of the world.

Each of the above histories is complete in itself, and most of them have separate prefaces, but their order of sequence varies in the different MSS. We do not find in any of the known MSS. the history of Uljáïtú's reign, or the supplementary journal; and the third volume, containing the geographical portion, has not yet been discovered, and probably was never written.

There appears to be some doubt as to the language in which the Jámi' at-Tawáríkh was originally composed, but it seems pretty certain that it was first written in Persian and then translated into Arabic, under the author's inspection. Rashíd ad-Dín caused translations of all his Persian compositions to be made into Arabic, and in

[1] This supplement is occasionally referred to in the Táríkh-i Ghazání.

[2] Rashíd ad-Dín wrote the history of the Saljúks to the time of Tughril Ben Arslán, the last of the Saljúks of Persia. A supplement to this section is added in the Calcutta and the East India House MSS., and is also to be found among the Lakhnau fragments, continuing the history, and comprising that of the Kings of Khárizm. A portion of the history of the last-named dynasty is likewise existing in Colonel Baillie's MS. This supplement seems, therefore, to have formed part of the original work. It was composed by Abú Hámid Ben Muhammad Ben Ibráhím, in A.H. 599 (A.D. 1202).

[3] This treatise is extracted from the Tauzíhát-i Rashídí; it is only found in the present MS., and in the MSS. of Calcutta and the East India House, but is probably now incorporated into the original work.

like manner Persian versions were made of every work written by him in Arabic, in order that his labours might be rendered more generally useful.[1] Sir Henry Elliot, however, states that it is certain no Persian copies of the Jámi' at-Tawáríkh existed in India in Akbar's time, since that Emperor directed a translation of it to be made from the Arabic into Persian. Sir Henry adds: "It does not exactly appear from the text [of Badáúní] whether this was an abridgment or a translation, but the portion which was completed by Abdu-l-Kádir is distinctly said to have been translated from the Arabic."[2]

It will not be out of place here to give a short account of the five MSS. to which I have alluded, and of the circumstances which led to their discovery. They are as follows:

I. A volume (indeed the larger portion of the identical volume of which the present MS. originally formed a part), containing the following fragments of the Arabic version. The history of Persia and Arabia, from the earliest times to the birth of Muhammad, comprising an account of the patriarchs and prophets, and of Alexander the Great and his successors. The genealogy and birth of Muhammad, and the history of his life and of his successors, down to the capture of Baghdád, by Húlákú Khán, in A.H. 656 (A.D. 1258). This part is imperfect, but the missing portion is partly supplied by the first seven leaves of the present MS. The history of Persia under the Ghaznawí, the Saljúkí, and the Atábak dynasties, with an account of illustrious persons of other nations, particularly the Christians. Imperfect towards the end. The history of the Kings of Khárizm. Imperfect at the end. This MS. was found, soon after my discovery, by Dr. Forbes, who gave an account of it in the Journal of the Society.[3] The volume formerly belonged to Colonel Baillie, who constituted it an heir-loom, and it is now deposited in the family mansion in Inverness-shire.

II. A MS. in Persian, found by Professor Falconer, in the library of the East India House. Of this MS. I gave a description in the Society's Journal, where its contents will be found in detail.[4] It comprises the whole work, with the exception of Uljáitú's life, and the geographical volume. This MS. was transcribed in A.H. 1082 (A.D. 1671).

III. A MS. in Persian, presented to the Asiatic Society of Bengal,

[1] Collection Orientale. Tome i. Mémoire, &c., p. cxxxiv.

[2] Bibliographical Index of the historians of Muhammedan India. By H. M. Elliot, Esq. 8vo. Calcutta, 1849. Vol. i. p. 17.

[3] Jour. Roy. As. Soc. vol. vi. p. 33.

[4] Ibid. vol. vii. p. 267.

by the late Sir John Malcolm, and discovered there on search being made for it at the instance of Sir Henry Elliot, who has given a table of its contents in his Bibliographical Index of the Historians of India.[1] This MS. contains the same matter as that of the East India House, but differently arranged, and omitting the Táríkh-i Gházání. It was transcribed in A.H. 1098 (A.D. 1686).

IV. A MS. in Persian, formerly belonging to Mr. Rich, who purchased it at Baghdád, in 1818, and now deposited in the British Museum.[2] This volume, which is alluded to by Dr. Dorn, in the preface to his History of the Afghans,[3] was most unaccountably and carelessly mislaid for several years, and was not forthcoming in 1838 when I made inquiry for it. It was eventually found in 1847, at the request of Mr. Thomas, who wished to consult it in furtherance of his numismatic researches. The contents of this MS. coincide with that of the East India House, and the matter comprised is arranged in an almost exactly similar order, the Táríkh-i Gházání, in both MSS., occurring at the end. The treatise on the transmigration of souls is, however, omitted. It is written by different hands, and has no date of transcription. Being stamped in several places with a seal bearing the following inscription حسبی الله ولی الاحسان وانا العبد محمد سلطان, Mr. Rich supposed that it must have belonged to Uljáïtú Sultán himself,[4] who, as is well known, was called Muhammad Khudábandah; but as regards the proper name the inscription is vague, the character in which it is written is quite different from that which appears on the coins of the period; and moreover, from the general appearance of the MS., I think that so early a date cannot be assigned to any part of it.[5] From

[1] Elliot, Bibl. Index, vol. i. p. 19.

[2] No. 7628 Addit. MSS.

[3] History of the Afghans, vol. i. pref. p. xv.

[4] I believe the note on the fly-leaf, in which this is stated, to be in Mr. Rich's handwriting.

[5] Sir H. Elliot speaks of this MS. as written as early as A.D. 1314, four years before the author's death, but he had not, so far as I know, seen the MS. (Bibl. Index. Vol. i. p. 18.) The mere name on the seal might of course apply to any other Sultán Muhammad. It is true that there does not happen to have been any other sovereign than Uljáïtú so called, at least in Persia, at the period the Jámi' at-Tawáríkh was composed, but the MS. may have made the circuit of Asia between the time when it was written and when purchased by Mr. Rich, and may, meanwhile, have belonged to more than one monarch who bore the Prophet's name, in India or elsewhere. The style of the handwriting on the seal seems

another seal on the MS., which is inscribed as follows: من كتب خزانة السلطان الاعظم شاه رخ بهادر it seems, however, to be certain that the volume was at one time the property of Sháh Rukh, son of Tímúr. At the head of the preface to the Táríkh-i Gházání, the Bismillah is written in letters of gold in a fine hand; and in the margin, *in the same handwriting*, are the words خط بايسنغر; Báïsanghar was the son of Sháh Rukh, and if this Bismillah be his autograph, which there seems no reason to doubt, it is conclusive, and the MS. must have been transcribed previously to A.H. 850 (A.D. 1446), when Sháh Rukh died, and was succeeded by his son Ulugh Bég.

V. Fragments in Persian, deposited in the Royal Library at Lakhnau, and wrongly entitled the Táríkh-i Sabuktagín. This MS. contains portions of the history of the Ghaznavides, of the Táríkh al-Hind wa as-Sind, and of the histories of the Sámánides, the Dílamites, the Saljúks, the Khárizm Sháhís, the Atábaks of Fárs, the Fátimites, and the Isma'ílís. These fragments are without a date, but as they appear to coincide exactly with the present MS., both in the style of the handwriting, and of the paintings by which they are illustrated,[1] it may be fairly inferred that they are of equal antiquity.

more nearly to resemble that on the coins of the early Safawíyah Kings of Persia; and the seal may perhaps be that of Muhammad Khudábandah Ben Tahmásp, the fourth monarch of that dynasty, who was proclaimed King of Persia in A.H. 985 (A.D. 1577), but this is a mere conjecture.

[1] I am enabled to state this with considerable certainty, as Sir Henry Elliot has kindly sent me a traced facsimile of a portion of the Lakhnau MS. The similarity is unmistakeable. I may here mention a curious MS. preserved in the library of the East India Company (No. 132), which is so nearly identical in appearance with the Society's MS., and that at Lakhnau, that it may almost with certainty be assumed that all three were written by the same scribe. The handwriting in the India House MS. is smaller than that in the others, but it bears the same character, and I have no hesitation in asserting that the paintings which illustrate the volumes are from the pencil of one artist. The East India Company's MS. gives the name of the writer in two places, where he signs himself 'Abd al-Múmin al-'Alawí al-Káshí. It contains the Díwáns of six poets, viz.: 1. Amír Mu'izzí. 2. Asír ad-Dín Akhsíkasí. 3. Jalál ad-Dín Adíb Sábar Tirmizí. 4. Nizám ad-Dín Mahmúd Kamar Isfahání. 5. Kází Shams ad-Din Tabsí. 6. Násir Khusrú Balkhí. The third Díwán is stated to have been transcribed in the last ten days of Muharram A.H. 714 (A.D. 1314); the fifth in Zí al-Ka'dat A.H. 713 (A.D. 1313), and the last in Zí al-Ka'dat A.H. 714 (A.D. 1314). This precious volume was formerly the property of Sháh Isma'íl, the first of the Safawíyah kings of Persia, and is stamped in numerous places with that monarch's seal. If the three MSS. were not written by 'Abd al-Múmin they must be looked upon as detached specimens of a style of Oriental caligraphy, unlike anything that has prevailed before or since, either in Persia or elsewhere.

The present MS. comprises the following detached portions of the Jámi' at-Tawáríkh :

I. Fragments of the history of Muhammad and his adherents, relating to the earliest times of the Islám. Imperfect.

II. The concluding portion of the history of Khitá, beginning with the eleventh race of Kings, and continuing the history until the time of Shújú (Cheou-Siu), the last of the Altán Kháns, of the Júrjah tribe, who was conquered by Uktáï Khán, son of Changíz Khán, in A.H. 631 (A.D. 1233). Imperfect at the commencement.

III. The history of Hind and Sind, comprising a short preface and two sections. Section I is divided into eleven chapters. 1. On the different æras of the Hindús. 2. The measurement of the earth. 3. The mountains and waters of Hind. 4. The countries, cities, and islands of Hind, and the inhabitants thereof. 5. The Sultáns of Dihlí and the genealogies of the Kings of Hind. 6. The birth of Básdív (Vasudéva); an account of the Kings who reigned after him, to the time of Bhím Pál, son of Jaipál II.; of Mahmúd of Ghaznín; and of the Ghúrides, and the Kings of Dihlí, to the time of 'Alá ad-Dín Muhammad Sháh Khiljí, who ruled when the author wrote this part of his work i.e., A.H. 703 (A.D. 1303). 7. A description of Kashmír, its mountains, waters and cities, with an account of some of its Kings. 8. History of the Kings of Hind who reigned during the Kríta Yúg. 9. The Kings during the Trítá Yúg. 10. The Kings during the Dwápar Yúg. 11. The Kings during the Kalah Yúg. Section II is divided into twenty-one chapters. 1. Account of the Prophets of Hind. 2. The birth of Shákmúní. 3. On the properties and signs of a perfect man. 4. On the disposition, habits, and sayings of Shákmúní. 5. On the austerities of Shákmúní, and his incorporation with the divine essense. 6. The conclusion of his retirement from the world. 7. Account of the four cycles according to Shákmúní.—(Here there occurs a lacuna in the history, in the midst of the seventh chapter; the next two pages are occupied by an account of certain books, and the advantages to be derived from their perusal;[1] and then follows chapter the seventeenth.)—

[1] I subjoin a list of these books as given in the present MS. :

كتاب ابرمتاي في شكاوة التي هي الجنّة وامتاخان هو هناك

كتاب كراهة ماتري يعني السّبعة الكواكب التي يكون الخير

17. The questions put to Shákmúní by the angels. 18. The information given by Shákmúní as to another prophet. 19. On Paradise and Hell, and things commanded and forbidden by Shákmúní. 20. On the establishment of Shákmúní's religion in Hind. 21. On the death of Shákmúní and his last actions. To this is added the treatise in refutation of the doctrine of Metempsychosis, from the Tauzíhát-i Rashídí, to which I have already alluded. The history of Hind and Sind is perfect, with the exception of the lacuna above-mentioned.

IV.—A fragment of the history of the Jews, comprising a short preface and an account of their prophets, patriarchs, and kings, from the creation to the time of Jonah. Imperfect at the end.

والشّر من اثارها وذلك يصل منهم بحكم الحقّ تعالي وتقدّس — كتاب بنج وحشه — كتاب كازبد وكا المنزّل من عند الله الي خدشي بودست من خوش بودست — كتاب شنكل يعني الوقف والمرسوم والادرار —· كتاب ذكر فيه انّ الجماعة الّذين ياكلون من الوقف والمرسوم والادرار — كتاب في صفة جبل قاف وجهاته الاربع — كتاب يخبر فيه الحقّ تعالي بصفاته لشاكموني برخان — كتاب بيوت العبادات — كتاب شنكني يعني به التّناسخ

It will be seen that some of the books have specific names, no doubt of Indian origin, whilst others have no title, but merely an indication of the nature of their contents. These titles, where given, being foreign both to the author of the work and the transcriber of the MS., are, in common with all the Indian terms introduced in the history of Hind and Sind, very inaccurately rendered into the Arabic character. I think, however, on comparing them with the names of Buddhist works given by Mr. Hodgson and M. Burnouf (see Asiatic Res. vol. xvi.; Trans. Roy. Asiat. Soc., vol. ii.; and Introduction à l'Histoire du Buddhisme Indien, tome i.), we may fairly conclude that the first-named book is the Prajná Parámitá; the second the Graha Mátriká; the third the Pancha Rasha or Raksha; and the fourth the Karanda Vyúha. The others are more doubtful, but the fifth may possibly be a Sangraha. It is to be remarked that this account of the books does not exist in any of the Persian versions (viz., the MSS. of the India House, the British Museum, and of Calcutta, of which last Sir H. Elliot has kindly sent me a transcript: the whole History of Shákmúni is omitted in

Sir Henry Elliot has published two extracts from the Jámi' at-Tawáríkh. The first is taken from the continuation of the history of the Saljúks, and the second relates to the Geography of India.[1] The portion of the Táríkh-i Gházání which contains the life of Húlákú Khán, has also been edited in the original Persian, accompanied by a version in French, by the learned M. Quatremère. This edition is enriched by numerous invaluable notes, and forms the first volume of that truly magnificent publication the "Collection Orientale."[2]

Foll. 59. Thirty-five lines in a page. Well written in the Naskh character, but with a constant omission of the diacritical points, and illustrated by one hundred paintings executed in a much higher style of art than is usually to be found in Oriental MSS. In the fragments relating to the history of Muhammad, there is a curious painting of the siege of the fortress of the Benú Nuzair, in which there is a portrait of the Prophet. He is represented on horseback, and an angel is hovering over him holding in one hand a flask and in the other a cup. In general, as is well known, Eastern artists refrain from depicting the sacred features of Muhammad, substituting, in place of the head, a flame or glory. Mr. Bland indeed possesses in his inestimable collection, a MS. in which there is a portrait of the Prophet; but, with that exception, this is the only instance I know of

the Lakhnau fragments), in all of which the chapter containing the questions put by the angels, is numbered as the *sixteenth*, and not the *seventeenth*, as in the Arabic version; and that they give only *twenty* chapters in all, instead of twenty-one. I may add, that the books are not mentioned in the Táríkh-i Binákití (described *infra* Nos. xiii. xiv.), which is an abridgement of the Jámi' at-Tawáríkh. The chapters missing in the Arabic version, and supplied by the Persian copies, are eight in number; they immediately follow the seventh chapter on the four cycles, and are numbered respectively from eight to fifteen. They treat almost exclusively of the doctrine of metempsychosis, explaining, amongst other things, the six degrees (مراتب) in the transmigration of souls, and detailing the circumstances which govern the degree of a man's future existence, i.e., whether he will reappear in one of the eight hells, in the form of a Dív, as a brute, in the human shape, in that degree which is between mankind and angels, or in that of an angel (مرتبهٔ فرشتگی MS. of the Brit. Mus.). The fifteenth chapter relates to the two last-named degrees, and is followed by Chapter 16 on the questions. This missing portion occupies nine pages, of twenty-five lines each, in the MS. of the East India House, and would fill about six pages in the present MS.

[1] Elliot, Bibl. Index, vol. i. p. 23 *et seq.*

[2] Collection Orientale. Histoire des Mongols de la Perse, écrite en Persan par Raschid-eldin; publiée, traduite en Français, accompagnée de notes, et d'un mémoire sur la vie et les ouvrages de l'auteur par M. Quatremère. Tome i. Fol. Paris, 1836.

in which his features are pourtrayed. The date of transcription namely A.H. 714 (A.D. 1314), occurs at the end of the history of Hind and Sind, and since Haidar Rází says that Rashíd ad-Dín wrote that portion of the Jámi' at-Tawáríkh in A.H. 703 (A.D. 1303) the present MS. was transcribed only eleven lunar years subsequent to the composition of the original work, four years previous to the death of the author, and most probably under his own immediate inspection.[1]

Size 17¼ in. by 12 in. (General Harriot.)

II.

٢. جامع التّواريخ

JÁMI' AT-TAWÁRÍKH.—A portion of the Arabic version of Rashíd ad-Dín's history, with an interlinear translation in Persian, commencing with the eleventh chapter of section I. of the Táríkh al-Hind wa as-Sind, and containing the history of Shákmúní. This MS. was most probably copied from that last described, as a blank is left where the lacuna occurs in the latter, and the transcriber notices in the margin that a leaf was wanting in the original.

Foll. 33. Twenty lines in a page. The text written in the Naskh and the translation in the Nasta'lik character in A.D. 1823.

Size 13 in. by 9¼ in. (Colonel Francklin.)

III. ابن خلدون

٣. المقدّمة في التّاريخ

AL-MUKADDAMAT FÍ AT-TÁRÍKH.—The historical prolegomena of Ibn Khaldún. The full title of the prolegomena as given by Hájjí Khalfah is العبر وديوان المبتدآ والخبر في ايّام العرب والعجم والبربر Al-'Ibar wa Díwán al-Mubtadá wa al-Khabar fí Ayyám al-'Arab wa al-'Ajam wa al-Barbar.[2] It contains a preface and three parts or treatises.[3]

[1] Journ. Roy. As. Soc. vol. vi. p. 30.

[2] Háj. Khalf., tom. iv. p. 183.

[3] The Baron Hammer-Purgstall inserted a full detail of the contents of the first five books of Part I. in the Journal Asiatique, (Tome i. p. 267 *et seq.*) and M. Garcin de Tassy added that of the sixth book in a subsequent volume of the same Journal (tome iv. pp. 158-9). See also a paper by M. Schultz in the Journal Asiatique (tome vii. p. 219, and p. 279 *et seq.*)

Preface.—On the excellence of history.

Part I.—The human race considered as a society, and all the accidents of that society. It is to this first treatise that the title of Prolegomena is usually given, so that such title has become, as it were, its distinctive name.

Part II.—History of the Arabs from the beginning of the world; and of the contemporary States.

Part III.—History of the Musulmán dynasties and of the Barbars of the Maghrib.

The Kází al-Kuzát Abú Zaid 'Abd ar-Rahman Ben Muhammad Ibn Khaldún al-Ishbílí al-Hazramí, surnamed Walí ad-Din, was born at Tunis in A.H. 732 (A.D. 1331). Having lost his father and mother by the plague in A.H. 749 (A.D. 1348), he entered into the service of the governor of Tunis. In A.H. 784 (A.D. 1382) he quitted that city, and went, first to Alexandria, and from thence to Cairo, where he established himself. The Sultán Barkúk appointed him Kází al-Kuzát of the Málikí sect in A.H. 786 (A.D. 1384), but his firmness in resisting the recommendations and supplications of the grandees of the court caused him to be deposed in A.H. 787 (A.D. 1385). Having been again appointed chief Kází in A.H. 801 (A.D. 1398), the death of Barkúk, which happened soon afterwards, caused him once more to lose his post. He accompanied the Sultán Malik an-Nasr Faraj into Syria, and was at Damascus when that city was taken by Tímúr, who treated him with the greatest consideration. When Tímúr returned to his own country, Ibn Khaldún went back to Cairo. In A.H. 803 (A.D. 1400) he was a third time appointed Kází al-Kuzát, and after having subsequently been several times deprived of the office and re-appointed, he died suddenly in A.H. 808 (A.D. 1405) at the advanced age of seventy-six years and twenty-five days.[1]

Extracts from Ibn Khaldún have been published by Lanci,[2]

[1] Silvestre de Sacy, Chrestomathie Arabe, tome i. p. 390, 2me edit. Haj. Khalf, tom. ii. p. 101. The fullest particulars of Ibn Khaldún's life are given in a translation of his autobiography by M. De Slane (Journ. Asiat. 4me série, t. iii. pp. 5-60, 187-210, 291-308, 325-353.) And see the Introduction to the translation of the History of the Barbars by the same Orientalist. (Histoire des Berbères, t. i. 8vo, Alger. 1852, introd. pp. xxxvi–lxii.)

[2] Dissertazione storico-critica di Michele Angelo Lanci, Romano, sù gli Omireni e loro forme di scrivere, trovate ne' codici Vaticani, 8vo. Roma, 1820.

Coquebert de Montbret,[1] Silvestre de Sacy,[2] Tornberg,[3] and Desvergers.[4] The text of the last section of Part II. and of the whole of Part III., treating of the history of the Barbars, has been edited by the Baron Mc.Guckin de Slane, and printed at Algiers by order of the Minister of War,[5] and the same learned Orientalist has lately published the first volume of a French translation of the text, with an introduction, notes, and appendices, which leave nothing to desire for the elucidation of the history of the time, places, and people treated of in this important portion of Ibn Khaldún's great work.[6]

The present MS. comprises detached portions of the third treatise relating to the history of the Barbars of the Maghrib.

Foll. 45. Twenty-four lines in a page. Written in Naskh.

Size 12¾ in. by 8 in.

[1] Extrait des prolegomènes historiques d'Ibn Khaldoun, traduit de l'Arabe avec l'original à la suite, de l'art de l'architecture. Par E. Coquebert de Montbret, 8vo, Paris, 1827.

[2] Chrestomathie Arabe, tome i. p. 370; tome ii. pp. 279, 280, 307 (2me édit.)

[3] Ibn Khalduni narratio de expeditionibus Francorum in terras Islamismo subjectas. E codicibus Bodleianis edidit et Latine vertit C. J. Tornberg, 4to, Upsaliæ, 1840.

[4] Histoire de l'Afrique sous la dynastie des Aghlabites, et de la Sicile sous la domination Musulmane, texte Arabe d'Ebn Khaldoun, accompagnée d'une traduction Française et de notes par M. A. Noël Desvergers, 8vo, Paris, 1841.

[5] كتاب تاريخ الدول الاسلاميّة بالمغرب لابن خلدون. Histoire des Berbères et des dynasties Musulmanes de l'Afrique septentrionale, par Abouzeid Abd-er-Rahman Ibn-Mohammed Ibn-Khaldoun. Texte Arabe collationné sur plusieurs MSS par M. le Baron de Slane, 4to, Paris, 2 tomes, 1847-51.

[6] Histoire des Berbères et des dynasties Musulmanes de l'Afrique septentrionale, par Ibn-Khaldoun, traduite de l'Arabe par M. Le Baron de Slane, tome i. 8vo. Alger, 1852.

II.—PARTICULAR HISTORY.

IV.

تحفة المجاهدين

TUHFAT AL-MUJÁHIDÍN.—A history of the first settlement of the Muhammadans in Malabar, and of their subsequent struggles with the Portuguese, by the Shaikh Zain ad-Dín al-Ma'bárí, who dedicated his

work to 'Ali 'Ádil Sháh, the fifth monarch of the 'Ádilsháhí dynasty of Bíjápúr.[1] Firishtah, according to his own statement, took his brief account of Malabar from the work of the Shaikh Zain ad-Dín.

The Tuhfat al-Mujáhidín has been translated by Lieutenant Rowlandson, and was published by the Oriental Translation Committee in the year 1833.[1]

Foll. 43. Fourteen lines in a page. Well written in the Naskh character in A.H. 1246 (A.D. 1830.)

Size 9 in. by 7 in. (Lieutenant Rowlandson.)

[1] 'Ali 'Ádil Sháh came to the throne in A.H. 965 (A.D. 1557.)

[1] Tohfut-ul-Mujahideen, an historical work in the Arabic language. Translated by Lieut. M. J. Rowlandson, 8vo. London, 1833. Printed for the Oriental Translation Fund.

PERSIAN.

I.—HISTORIES OF MUHAMMAD, HIS COMPANIONS AND IMMEDIATE SUCCESSORS.

V.

روضة الاحباب في سير النّبي والآل والاصحاب

RAUZAT AL-AHBÁB FÍ SIYAR AN-NABÍ WA AL-ÁL WA AL-ASHÁB.[1]—A history of the life and actions of Muhammad, his Companions, and their disciples, in three books, by Jamál ad-Dín 'Atá Allah Ben Fazl Allah ash-Shírází an-Níshábúrí, who dedicated his work to the Wazír Mír 'Alí Shír of Hirát, in A.H. 900 (A.D. 1494.)

Contents :—

Book I.—The genealogy of Muhammad; account of his birth, and a history of his life to the time of his death; account of his wives and children, his miracles, attributes, manners, habits, disposition and qualities, and of his servants and freedmen.

Book II.—Account of the Companions of the Prophet, and their genealogies.

Book III.—Account of the disciples of the Companions, of the pupils of the disciples, and of traditionists and other learned men who lived subsequently, and were famous for their piety and zeal in the faith.

Foll. 441. Nineteen lines in a page. Written in Nasta'lík. Size $10\frac{3}{4}$ in. by 6 in. (Sir J. Malcolm.)

VI.

روضة الاحباب في سير النّبي والآل والاصحاب

RAUZAT AL-AHBÁB FÍ SIYAR AN-NABÍ WA AL-ÁL WA AL-ASHÁB.—The first portion of the preceding work, concluding with the events of A.H. 4 (A.D. 625.)

Foll. 199. Twenty lines in a page. Well written in Nasta'lík in A.H. 999 (A.D. 1590.) Imperfect at the end.

Size $11\frac{1}{4}$ in. by $7\frac{1}{4}$ in. (Major D. Price.)

[1] Háj. Khalf. tom. iii. p. 495.

VII.

مناقب المرتضوي

MANÁKIB AL-MURTAZAWÍ.—The virtues of 'Ali Ben Abí Tálib, in twelve books, by Amír Muhammad Sálih al-Husainí, containing the evidences of the Kurán and the prophetic traditions[1] with respect to 'Alí; an account of his marriage with Fátimah; his science, virtues, and good qualities; his holiness, chastity, munificence, valour, and accomplishments; his accession to the Khiláfat, and his death.

Foll. 416. Fourteen lines in a page. Well written in a large Nasta'lík hand.

Size $11\frac{3}{4}$ in. by $7\frac{1}{4}$ in. (Major D. Price.)

VIII.

فتوح اعثم

FUTÚH A'SAM.—A history of the immediate successors of Muhammad and the early conquests of the Musulmáns.

This work was originally written in Arabic, by Ahmad Ben A'sam al-Kúfí;[2] but is chiefly known through the Persian version made by Muhammad Ibn Ahmad al-Mustaufí al-Harawí, as we learn from his preface, in A.H. 596 (A.D. 1199).

The present volume comprises the Persian version of the history from the death of the Prophet to the accession of Yazíd in A.H. 60 (A.D. 679), and the martyrdom of the Imám Husain at Karbalá.[3]

[1] The traditions (Sunnah or Hadís) are divided into two classes, viz., the Holy (Kads), which are supposed to have been communicated directly to Muhammad by the Angel Gabriel; and the Prophetic (Nabawí) or those which are from the Prophet's own mouth, and are not considered as inspired. Other less important divisions and subdivisions of the traditions have been made, classing them according to their respective value and authenticity, or the periods when they were first known or collected.

[2] Hájjí Khalfah gives the name of author of the Futúh A'sam, as Muhammad Ben 'Alí, known by the name of A'sam al-Kúfí (Háj. Khalf. tom. iv. p. 385); he is however called as above in the Persian version, and also in the preface to the Nigáristán of 'Abd al-Ghaffár. In different copies formerly belonging to Sir W. Ouseley, the author is named Abú Muhammad Ahmad Ben A'sam al-Kúfí, or simply Ahmad Ben A'sam al-Kúfí, as in the text. See Critical Essay on various manuscript works, Arabic and Persian. Translated by J. C. 8vo. Lond. 1832, p. 24, note. Printed for the Oriental Translation Fund.

[3] The present MS. is the only one of the Futúh A'sam that I have seen, and I am not therefore aware whether it comprises the whole work or merely a portion of it. Dr. Sprenger, however, informs me that the Persian work ends with an account of Hasan and Husain. He also states that it is sometimes called the Táríkh-i Khulafá ar-Ráshidín, and that he believes it to be a forgery, as he has never seen it quoted by any respectable Arabic author.

The text and translation of some short extracts from this work will be found in Sir William Ouseley's Oriental Collections;[1] they were afterwards republished, with a Latin translation, by Wilken.[2]

Foll. 355. Seventeen lines in a page. Well written in Nasta'lík in A.H. 1242 (A.D. 1826.)

Size 11¾ in. by 8 in. (J. Romer, Esq.)

II.—GENERAL HISTORY.

IX.

(1) تاريخ طبري

TÁRÍKH-I TABARÍ.—A general history, from the earliest times, by Abú Ja'far Muhammad Ben Jarír Ben Yazíd at-Tabarí, who composed his work in the Arabic language about A.H. 300 (A.D. 912), and entitled it تاريخ الامم و الملوك Táríkh al-Umam wa al-Mulúk.

At-Tabarí was born at Ámul in Tabaristán, in A.H. 224 (A.D. 838), and died at Baghdád in A.H. 310 (A.D. 922). He was celebrated for his great learning, and was pre-eminent in the sciences of the interpretation of the Kurán, the Sunnah, Jurisprudence, and History. He was also one of the Mujtahid Imáms, as he relied on his own interpretation of the law without reference to the opinions of other doctors, and founded a sect of his own, which however did not long survive him.[3]

The chronicle of At-Tabarí, as originally written in Arabic, comprised about twenty parts, of which, until very lately, only the third, fifth, tenth, eleventh, and twelfth were known.[4] Dr. Sprenger has however recently discovered some of the lost portions containing that part of the annals which relates to the origin of the Islám. This lost part was found by Dr. Sprenger at Cawnpore, in January, 1850.

Albert Schultens edited portions of the third part of the Arabic work relating to the history of the Himyaritic Arabs;[5] and Pro-

[1] Vol. i. pp. 63, 161, 333. Vol. ii. p. 58.

[2] Institutiones ad fundamenta Linguæ Persicæ, 8vo, Lips. 1805, p. 152 *et seq.* Auctarium ad Chrestomathiam by the same author, p. 31 *et seq.*

[3] De Slane's Ibn Khallikan, vol. ii. p. 397. Wüstenfeld's An-Nawawí, p. 100. Háj. Khalf. tom. ii. p. 136. Hamaker, Specimen Catalogi, p. 19 *et seq.* Kosegarten, Tabaristanensis Annales, Præfatio.

[4] Hamaker, p. 19 *et seq.* Kosegarten, præf. p. iv. *et seq.*

[5] Historia imperii vetustissimi Joctanidarum, ex Abulfeda, &c., excerpta, ab Alberto Schultens. 4to, Harderov. Gelrov. 1786.

fessor Kosegarten has since published the Arabic text of the fifth part, with a Latin translation, comprising the history of Islámism from the death of Muhammad to the battle of Kádisíyah and the foundation of the city of Basrah.[1]

Although the Táríkh-i Tabarí has only partially come down to us in the original, we have the entire work in translation. In A.H. 352 (A.D. 963) Abú Sálih Mansúr Ben Núh Ben Nasr Ben Ahmad as-Sámání, who then reigned in Khurásán, commanded his Wazír Abú 'Alí Muhammad Ben Muhammad Ben 'Abd Allah al-Bal'amí, to translate the Arabic work of At-Tabarí into Persian. The history was continued by Abú Muhammad 'Abd Allah Ben Muhammad al-Farghání, who entitled his appendix الصلة As-Silat, and also by Abú al-Hasan Muhammad Ben 'Abd al-Malik Ben Ibráhím Ben Ahmad al-Hamadání, who died in A.H. 521 (A.D. 1127).[2] It was likewise translated into Turkish by order of a certain Ahmad Páshá, but by whom, or at what precise period, seems doubtful. Bal'amí's version was rendered into the Chaghtáï language, in A.H. 928 or 938 (A.D. 1521, or 1531), by Wáhidí al-Balkhí, the librarian of Kúchkúnjí Khán, the Uzbak; and it was also translated into Arabic by Khizr Ben Khizr al-Amidí, about A.H. 935 (A.D. 1528). The translation by Bal'amí is curious in a philological point of view, as it is the oldest work in the modern Persian language with which we are acquainted. The style is remarkably easy and simple, and words of Semitic origin are but rarely introduced. Bal'amí has omitted in his translation the Isnáds, or authorities, which are enumerated by At-Tabarí, and almost all the Arabic verses: he has in addition greatly abridged his original, though at the same time he has added much new matter.

The Turkish translation was printed at Constantinople, in the year 1844,[3] and many years since M. Dubeux commenced a translation in French of Bal'amí's version, the first livraison only of which has been published.[4]

The present MS. contains Bal'amí's Persian translation, and con-

[1] Taberistanensis Annales regum atque legatorum Dei, ex codice manuscripto Berolinensi Arabice edidit et in Latinum transtulit J. G. L. Kosegarten. Vol. i. ii. iii. 4to. Gryphiswaldiæ, 1831-38-52.

[2] Háj. Khalf. Tom. ii. p. 136-37.

[3] طبري كبير ترجمهسي 5 vols. folio. Constantinople, 1844.

[4] Chronique d'Abou Djafar Mohammed Tabari; traduite sur la version Persane d'Abou Ali Mohammed Belami, par Louis Dubeux. Tome i. 4to. Paris, 1836. Printed for the Oriental Translation Fund.

tinues the history to the death of the Khalífah Al-Mustarshid Billah, in A.H. 529 (A.D. 1134). As this was long after Bal'amí's death, the continuation must have been added by some other writer.

Al-Bal'amí has not divided his version in the convenient and systematic manner usually observed by Oriental writers, but has merely separated it into chapters of greater or less length. As the order observed is for the most part chronological, the account of a dynasty or race is thus often split into several portions, between which occur relations of other events. This renders the history before the time of Muhammad somewhat confused, but at the same time the arrangement has the advantage of presenting contemporary occurrences together, or nearly so, and thus obviates the necessity of reference.

Contents :—

Translator's Preface.[1]—Preface by At-Tabarí. Accounts of the Creation. Answers of Muhammad to certain questions put to him by the Jews. Patriarchs and Prophets from Adam to Idrís. Kings of Persia from Kayúmarṡ to Bíwarasp. Noah. Zahhák and Farídún. The Prophet Húd (Eber). The tribes of 'Ád and Samúd. Sálih. Abraham, Nimrod, Lot, Ishmael, Isaac, Jacob, Esau, Joseph and his brothers. Shu'aib (Jethro). Minúchihr, King of Persia. Moses. Kárún. Aaron. Joshua, son of Nún. Zaww, son of Tahmásp, son of Minúchihr, who was conquered by Afrásiyáb. Kaikubád, first of the Kaiánians of Persia. The Prophets Zú al-Kafl, Elias, Isaiah, and Samuel. Saul. David. Lukmán. Solomon. Balkís, Queen of Sheba. Kai Káwús, the second of the Kaiánians of Persia, and his successor Kai Khusrú. Rehoboam. Asa. Kings of Israel after Asa. Káiánians of Persia, from Luhrásp to Bahman Ben Isfandiyár. Nebuchadnezzar. Kings of Yaman from the time of Kai Káwús to that of Bahman. Káianians of Persia from Bahman to Dárá Ben Dáráb. Alexander the Great. Kings of Rúm after Alexander (Ptolemies). Ashkánians. The Prophet Zachariah. The Virgin Mary. John the Baptist. Jesus Christ. Roman Emperors. Kings of Arabia after the Ashkánians, to the time of Ardashír Ben Bábak. Juzaimah al-Abrash. The tribes of Tasam and Jadís. The Seven Sleepers. Jonah. Samson. St. George. The Sásánians, from Ardashír Ben Bábak to Kubád Ben Fírúz. Kings of Arabia in the time of Kubád Ben

[1] The preface in the present MS. begins with the words الحمد لله العلي الاعلي as stated by Hájjí Khalfah (Tom. ii. p. 136). The translator's name is not mentioned.

Fírúz. Núshírwán. Kings of Yaman, from Tubba' al-Akbar. Rabí'ah Ben Nasr al-Lakhmí. Ḥassán Ben Rabí'ah. Hanífah. The Abyssinian invasion. Abrahah. Zú al-Yazan. Saif Ben Zú al-Yazan. Continuation of the history of Núshírwán. Birth of Muhammad. Account of his childhood. Death of Núshírwán. Bahrám Chúbín, and the Sásánians to the time of Yazdajird, the last of the dynasty. The genealogy of Muhammad, and a history his life. History of the successors of Muhammad, to the death of of Al-Mustarshid Billah, in A.H. 529 (A.D. 1134).

Foll. 351. Thirty-three lines in a page. Well written in the Naskh character, in A.H. 701 (A.D. 1301). The first four and the last two leaves of this fine old MS. have been supplied by a more modern hand, but in the colophon it is stated that the copy was completed by Muhammad Sháh Ben 'Alí Ben Mahmúd Ben Shád Bakht al-Háfiz al-Isfahání, on the 18th of the month Shawál A.H. 701 (A.D. 1302), and to this is added, in the same handwriting: "This leaf was transcribed from the original copy (نسخهٔ اصل), and this was the date of it." There seems to be no reason to doubt that the information thus given is accurate, and that the first and last leaves were re-written, in consequence of injury having occurred to the MS., which, from its appearance and the style of the handwriting, is certainly as old as the first half of the eighth century of the Hijrah. The Dáls are always marked with a diacritical point, whenever they are preceded by an Alif, a Wáw, or a Yá, or any letter affected by a vowel, a peculiarity which is only found in MSS. of considerable antiquity.

Size, 12¾ in. by 9¼ in. (Sir J. Malcolm.)

X.

تاريخ طبري

TÁRÍKH-I TABARÍ.—The Persian version of the Chronicle of At-Tabarí, by Bal'amí. The preface in the present MS. differs from that in the one last described[1] and the name of the translator is mentioned. This MS. brings down the history to the reign of the Khalífah Al-Káïm Biamr Illah, who succeeded to the Khiláfat in A.H. 422 (A.D. 1030). It is divided into two distinct portions, the second of which commences with the genealogy of Muhammad.

Foll. 451. Twenty-seven lines in a page. Well written in a small Naskh character. There is no date of transcription, but the

[1] It commences thus: سپاس و آفرین بر خداي جهان‌بان

MS. is evidently of considerable antiquity, and the Dáls have the diacritical points under the circumstances already mentioned. Imperfect at the end.

Size 9⅜ in. by 6½ in. (Sir J. Malcolm.)

XI.

تاريخ طبري

TÁRÍKH-I TABARÍ.—Bal'amí's version of At-Tabarí's history. The preface in this MS. differs from both those last described,[1] the name of the translator is omitted, and the text is, throughout, fuller in the details. The additions have doubtless been made by successive transcribers. The present volume ends with the death of the Khalífah Al-Mámún in A.H. 218 (A.D. 833), and the accession of Al-Mu'tasim Billah.

Foll. 344. Twenty-four lines in a page. Well written in a small Nasta'lík hand, in A.H. 988 (A.D. 1580). The last leaf has been mutilated, so that it is not quite certain that this is the date of transcription.[2]

Size 13 in. by 9¼ in. (Major D. Price.)

XII.

طبقات ناصري

TABAKÁT-I NÁSIRÍ.—A general history from the earliest times to A.H. 658 (A.D. 1259) by Abú 'Umar 'Usmán Ben Muhammad Al-Minháj Ben Siráj al-Júzjání, who completed his work in that year.

I have not been able to procure any account of the author, except some scanty details that may be gathered from his work itself. From these it appears that his father Mullá Siráj ad-Dín Minháj, was Kází of the army of Hindústán, in the time of Muhammad Ben Sám Ghúrí, in A.H. 582 (A.D. 1186); that the author himself went from Ghúr and Khurásán to Sind, Uchah, and Multán, in A.H. 625 (A.D. 1227), during the reign of Altamish, and that he was at Lakhnautí in A.H. 641

[1] The first words are شكر و سپاس حضرت خالقي را

[2] There is a colophon added in the margin, in which Bal'amí's name is mentioned, and the date given as A.H. 744 (A.D. 1343). This was perhaps the date of the original, from which the present MS. was transcribed; for from its appearance it is certainly more modern by at least a couple of centuries.

(A.D. 1243). Firishtah states that he gained the prize for poetry at the coronation of his patron Násir ad-Dín Mahmúd.[1]

The Tabakát-i Násirí is divided into twenty-three books, and contains as follows:

Author's preface, in which he dedicates his work to Abú al-Muzaffar Násir ad-Dín Mahmúd Ibn as-Sultán Altamish, King of Dihlí.

Book I.—Account of the Prophets and Patriarchs; of Jesus Christ; of Ishmael and the ancestors of Muhammad; and a history of Muhammad himself, to the day of his death.

Book II.—History of the first four Khalífahs; of the descendants of 'Alí, and of the ten Mubashshir.

Book III.—The Khalífahs of the Baní Umayyah.

Book IV.—The Khalífahs of the Baní 'Abbás, to the extinction of the Khiláfat in A.H. 656 (A.D. 1258).

Book V.—The history of the early Kings of Persia, comprising the Péshdádians; the Kaiánians; the Ashkánians; the Sásánians; and the Akásirah from Núshírwán to Yazdajird.

Book VI.—History of the Kings of Yaman, from Háris ar-Ráïsh to Bádán, who was converted to the Islám.

Book VII.—History of the Táhirides from the time of Táhir Zú al-Yumnain to that of Muhammad Ben Táhir, the last King of the dynasty, who was conquered by Ya'kúb Lais in A.H. 259 (A.D. 872).

Book VIII.—History of the Suffárides, from Ya'kúb Lais to the death of 'Amrú Lais in A.H. 289 (A.D. 901).

Book IX.—History of the Sámánides, from their origin to A.H. 389 (A.D. 998), when 'Abd al-Malik Ben Núh was sent as a captive to Uzjand.

Book X.—History of the Buwaihides, from their origin to the time of Abú al-Fawáris Sharaf ad-Daulah.

Book XI.—History of the Ghaznavides from Sabuktagín to the death of Khusrú Malik in A.H. 598 (AD. 1201).[2]

Book XII.—History of the Saljúks of Persia, from their origin to the death of Sultán Sanjar in A.H. 552 (A.D. 1157); of the Saljúks of Rúm and 'Irák, from their origin to the time of Rukn

[1] Briggs, History of the Mahomedan power in India, 4 vols. 8vo. Lond. 1829. vol. i. p. 235.

[2] Khusrú Malik was conquered and imprisoned in A.H. 583 (A.D. 1187): the dates of his defeat and subsequent death are not mentioned in the present MS., but they occur in a MS. in the East India House (No. 1952), the only other copy of the work that I have seen.

ad-Dín Kilij Arslán; and an account of Tughril Ben Tughril, to his death, and the conquest of 'Irák by Takash, King of Khárizm.

Book XIII.—History of the Sanjaríyah Kings, viz.: 1. The Atábaks of 'Irák and Azarbáíján, from the time of the Atábak Alaptagín to that of the Atábak Abú Bakr Ben Muhammad. 2. The Atábaks of Fárs, from Sankar to the time of the Atábak Abú Bakr Ben Sa'd Ben Zangí, A.H. 658 (A.D. 1259), when the author wrote. 3. The Kings of Nishápúr, from Malik al-Muayyad as-Sanjarí to the defeat and capture of Sanjar Sháh Ben Tughán Sháh, by Takash, King of Khárizm.

Book XIV.—History of the Kings of Nímrúz, and Sijistán, from Táhir Ben Muhammad to Táj ad-Dín Niyáltagín Khárizmí, who was slain by the Mongols in A.H. 625 (A.D. 1227).

Book XV.—History of the Kurdíyah Kings, viz: The Atábaks of Syria, Núr ad-Dín Zangí, and Malik as-Sálih; and the Ayyúbites of Egypt, from the time of Ayyúb to the death of Malik as-Sálih Ben Malik al-Kámil.

Book XVI.—History of the Khárizmians, from their origin to the death of Jalál ad-Dín Mankbarní, in A.H. 629 (A.D. 1231).

Book XVII.—History of the Shansabániyah[1] Sultáns of Ghúr, from the origin of the family to the time of 'Alá ad-Dín Muhammad Ben Abú 'Alí, the twenty-second and last king, who surrendered the city of Fírúzkúh to Muhammad Khárizm Sháh, in A.H. 612 (A.D. 1215).

Book XVIII.—The Shansabániyah Kings of Bamyán and Tukháristán, from Fakhr ad Dín Mas'úd, the first king, to the time of the fifth monarch, 'Alá ad-Dín Mas'úd, who was slain by his nephew Jalál ad-Dín 'Alí.[2]

Book XIX.—History of the Shansabániyah Sultáns of Ghaznín,

[1] The author traces the descent of the Ghúrides, from Fúlád the first king, through Zahhák to Noah, and quotes the Nisbat Námah of Mullá Fakhr ad-Dín Mubárik Sháh, who dedicated his work to 'Alá ad-Dín Husain Jahánsúz, as his principal authority for the history of the Ghúrides. He states that, according to that writer, they are called Shansabániyah from one Shansab, who attained great eminence and power among the descendants of Zahhák, after the emigration of the latter to Ghúr.

[2] The author calls Jalál ad-Dín the fourth king, and 'Alá ad-Dín Mas'úd the fifth. He, however, relates the circumstances exactly as they occurred, the substance being that Jalál ad-Dín having left Bámyán on an expedition against Ghaznín, was supplanted by 'Alá ad-Dín, who assumed the sovereignty, but that Jalál ad-Dín returning shortly afterwards, surprised and defeated his uncle, and slew him. Jalál ad-Dín himself was put to death in the seventh year of his reign, by Muhammad Khárizm Sháh.

from the time of Saif ad-Dín Súrí, who conquered Bahrám Sháh Ghaznawí, to that of Kutb ad-Dín Aibak, who expelled Táj ad-Dín Yaldúz in A.H. 603 (A.D. 1206).[1]

Book XX.—The Mu'izzíyah Sultáns of Hindústán, comprising the history of Kutb ad-Dín Aibak, and of his son Arám Sháh, whose capital was Dihlí; of Násir ad-Dín Kabáchah al-Mu'izzí, and Bahá ad-Dín Tughril al-Mu'izzí,[2] and of the first four Khiljí princes who reigned at Lakhnautí or Gaur, ending with the death of Husám ad-Dín Ghiyás ad-Dín, who was defeated and slain by Násir ad-Dín Mahmúd Ben Shams ad-Dín Altamish, governor of Bahár, in A.H. 624 (A.D. 1226).[3]

Book XXI.—History of the Shamsíyah Sultáns of Hindústán, whose capital was Dihlí, from the time of Shams ad-Dín Altamish, who expelled Arám Sháh from the throne in A.H. 607 (A.D. 1210) to A.H. 658. (A.D. 1259), when Násir ad-Dín Mahmúd, the seventh King of the dynasty,[4] reigned in Dihlí, and the author completed the present history.

Book XXII.—Account of the most eminent nobles, viceroys, governors, &c., who flourished under the Shamsíyah dynasty, from A.H. 625 (A.D. 1227) to the author's own time, ending with a life of Bahá ad-Dín Alú Khán Balban, who was the Wazír of Násir ad-Dín Mahmúd, and who afterwards, on the death of that monarch, ascended the throne of Dihlí without opposition.

[1] The account of Táj ad-Dín, who became independent on the death of Shiháb ad-Dín Muhammad Ghúrí, in A.H. 602 (A.D. 1205), is here given before that of Kutb ad-Dín Aibak. The former, however, regained his kingdom soon after his expulsion by Kutb ad-Dín, who retired to Láhúr, but was himself driven out a second time by Muhammad Khárizm Sháh.

[2] On the death of Muhammad Ghúrí, Kutb ad-Dín Aibak became independent in India, and Násir ad-Dín Kabáchah in Multán and Sind. Bahá ad-Dín Tughril was occupied in the blockade of the fortress of Gwáliyár when he died, and the fortress fell into the possession of Kutb ad-Dín Aibak.

[3] This Násir ad-Dín Mahmúd was the eldest son of Altamish, and died in A.H. 626 (A.D. 1228.) He must not be confounded with the youngest son of Altamish, who was also called Násir ad-Dín Mahmúd, receiving the title of Násir ad-Dín and the government of Bengal from his father on his brother's death, and to whom, when king of Dihlí, the author dedicated his work. The first four of the Khiljí princes were independent; afterwards, Bengal having been conquered by Násir ad-Dín, the governors were appointed from the capital, viz. Dihlí, until the time of Malik Fakhr ad-Dín, who put to death Kadr ad-Dín, governor of Bengal under Muhammad Tughlak, in A.H. 742 (AD. 1341), and proclaimed himself independent of the throne of Dihlí.

[4] The author reckons Násir ad-Dín Mahmúd, the eldest son of Altamish, as the second of the Shamsíyah monarchs; but, as he died in his father's lifetime, this may not be admitted. Násir ad-Dín, the youngest son, is properly the sixth and not the seventh King of that dynasty.

* Book XXIII.—On the incursions of the infidels; comprising an account of the war between Sultán Sanjar Saljúkí and the tribes of Karà Khitá; of the conquest of Turkistán, by Muhammad Khárizm Sháh, and the defeat and death of Gúr Khán the Karà Khitáian, in A.H. 607 (A.D. 1210); and of Changíz Khán and his descendants, viz.: Júji Khán, Uktáï Khán, Chaghtáï Khán, Kuyúk Khán, Bátú Khán, Mangú Khán, Húlákú Khán, and Barakah Khán, to A.H. 658 (A.D. 1259).

The Tabakát-i Násirí is a work of rare occurrence. Although in many portions of the history it is too concise to be of much use, it is exceedingly valuable where it has reference to the intricate history of the Ghúrides, and of the Slave Kings of India and their viceroys and governors.[1] So far as it extends, it is the best authority for the events of that interesting period; and a large portion has the additional merit of being the work of a contemporary writer.

Foll. 300. Twenty-one lines in a page. Plainly written in Nasta'lík. The rubrics are omitted after fol. 127.

Size, 10 in. by 6 in. (Gen. Briggs.)

XIII.

تاريخ بناكتي

TÁRÍKH-I BINÁKITÍ.—The proper title of this work, although not that by which it is most generally known, is روضة اولي الالباب في تواريخ الاكابر و الانساب Rauzat Úlí al-Albáb fí Tawáríkh al-Akábir wa al-Ansáb. It is a general history, in nine books, abridged from the Jámi' at-Tawáríkh of Rashíd ad-Dín by Abú Sulaimán Dáwud, surnamed Fakhr ad-Dín al-Binákití,[2] who composed his work and dedicated it to the Sultán Abú Sa'íd, the ninth Mongol sovereign Persia, in A.H. 717 (A.D. 1317.)

Very little is known of the life of Fakhr ad-Dín al-Binákití. He was born at Binákit or Finákit, a town in Máwará an-Nahr, afterwards

[1] The history of the Ghúrides and the Slave Kings occupies more than one-third of the entire work.

[2] He is called Fakhr al-Binakití in the present MS. Hájjí Khalfah calls him Abú Sulaimán Fakhr ad-Dín Dáwud (Tom. ii. p. 121); and in another place Fakhr ad-Dín Muhammad Ben Abí Dáwud Sulaimán al-Binákití (tom. iii. p. 499). In a MS. in the British Museum (Addit. No. 7627), the name is written Abú Sulaimán Ben Dáwud Ben Abí al-Fazl Ben Muhammad Ben Muhammad Ben Dáwud al-Binákití. In another MS. in the British Museum (Addit. No. 7626) he is called Abú Sulaimán Dáwud Ben Abí al-Fazl Muhammad al-Binákití, and he is so named in Sir Henry Elliot's MS. (Bibl. Index. vol. i. p. 74.)

called Sháhrukhíyah. He was of the Shí'ah sect, as may be gathered from his writings. In the reign of Gházán Khán he held the office of court poet, and he died in A.H. 730 (A.D. 1329).[1] The Táríkh-i Binákití, to use the words of Sir Henry Elliot, "till the discovery of the lost portions of the Jámiu-t-Tawáríkh, ranked very high both in Europe and Asia, but it must now take its place as a mere abridgment, and can be considered of no value as an original composition."[2] It will however be found very useful as an abridgment, and it is remarkably easy of reference. The author has closely copied the Jámi' at-Tawáríkh, with some modification in the arrangement.

The present MS. comprises the first half of the work, and contains—

Book I.—Divided into two chapters. 1. The genealogy and history of the Prophets from Adam to Noah. 2. The Prophets from Shem to Abraham.

Book II.—History of the Kings of Persia, from Kayúmars to Yazdajird; divided into four Chapters. 1. The Péshdádians. 2. The Kaiánians. 3. The Ashkánians. 4. The Sásánians. Together with an account of the prophets and philosophers who lived in their times.

Book III.—Divided into three Chapters. 1. The genealogy and history of Muhammad and his immediate successors, and the history of the twelve Imáms. 2. The Khalífahs of the Baní Umayyah. 3. The Khalífahs of the Baní 'Abbás to the death of Al-Musta'sim Billah, in A.H. 656 (A.D. 1258).

Book IV.—History of the dynasties who ruled in Persia during the time of the 'Abbásides; divided into seven Chapters. 1. The Suffárides, from Ya'kúb Ben Lais to the death of Táhir Ben Muhammad in A.H. 293 (A.D. 905). 2. The Sámánides, from Amír Isma'íl Ben Ahmad to the death of Isma'íl Ben Núh. 3. The Buwaihides, from 'Imád ad-Daulah 'Alí to the death of Abú 'Alí Kai Khusrú Ben 'Izz al-Mulúk Abú Kálinjár in A.H. 487 (A.D. 1094). 4. The Ghaznavides, from the time of Mahmúd Ghaznawí to that of Khusrú Sháh Ben Bahrám Sháh. 5. The Saljúks, from Rukn ad-Din Abú Tálib Tughril Bég to the death of Kizil Arslán, brother of Arslán Ben Tughril. 6. The kings of Khárizm, from their origin to A.H. 625 (A.D. 1227), when Sultán Ghiyás ad-Din, son of Sultán Muhammad, was put to death by Burák Hájib.[3] 7. The Assassins, from Hasan Sabáh to the conquest of Rukn

[1] Elliot, Bibl. Ind. Vol. i. p. 73. [2] Ibid. Vol. i. p. 71.

[3] In the Khulásat al Akhbár he is said to have been slain two years later.

ad-Dín Khawar Sháh by Húlákú Khán and his death in A.H. 654 (A.D. 1256).

Book V.—History of the Prophets and Kings of the Jews; divided into three Chapters. 1. From Moses to Saul. 2. From David to Mattaniah. 3. From Jeroboam to the time of Shalmanezer.

Book VI.—Divided into two Chapters. 1. Account of the countries inhabited by the Franks, and of Armenia. History of the Emperors of Constantinople. 2. History of Jesus Christ, of the Popes, and of the Christians generally; and of their religion.

Book VII.—History of the Hindús; divided into three Chapters. 1. Account of the cycles and modes of computation of time employed by them.

At this point the MS. has been improperly severed by the binder, this volume containing only the commencement of Book VII.

Foll. 301. Fifteen lines in a page. Well written in Naskh. Size $7\frac{3}{4}$ in.-by 5 in. (Sir A. Malet, Bart.)

XIV.

تاريخ بناكتي

Táríkh-i Binákití.—The concluding portion of Fakhr ad-Dín's work, commencing with the remainder of the first Chapter of Book VII. omitted in the MS. last described.

Book VII.—1. A description of the seven climates, and of India generally. 2. The history of the prophets of India, and of Shákmúní from his birth to his death. 3. The Hindú Kings of India, from Básdév (Vasudéva) to Bhím Pál. The Musulmán Kings, from the early conquests of the Muhammadans to A.H. 717 (A.D. 1317) when Sultán 'Alá ad-Dín Muhammad Sháh Khiljí was on the throne of Dilhí, and the author wrote his history.

Book VIII.—Divided into two Chapters. 1. An account of the mode of computation of time amongst the Chinese. A description of Khitá and its boundaries. 2. History of the Kings of Chín and Máchín, from the time of Bankú (Puon-kou) to that of Shújú (Cheou-siu) Altán Khan, who was conquered by Uktaï Khán, son of Changíz Khán.

Book IX.—History of the Mongols, and of Changíz Khán and his descendants and successors, viz.: Changíz Khán, from his birth to his death; Uktaï Khán and Kuyúk Khán; Júji Khán

and his descendants; Chaghtáï Khán and his descendants; and Túlúï Khán and his descendants, comprising the history of Húlákú Khán and the Mongols of Persia, to A.H. 717 (A.D. 1317), when the Sultán Abú Sa'íd was reigning in Persia and the author completed his work. In this book the author has added, at the end of the history of each sovereign, an account of the contemporary princes.

A short extract from the first Chapter of Book VII has been published in the original by Sir Henry Elliot.[1]

The whole of the eighth book of the Táríkh-i Binákití was edited in the original with a Latin translation by Andreas Müller in 1677,[2] and was republished by his son in 1689.[3] The editors erroneously imagined the work to be a portion of the Nizám at-Tawáríkh, by 'Abd Allah al-Baizáwí. The mistake was first pointed out by M. Quatremère, who ingeniously conjectured that the section edited by the Müllers was part of the Táríkh-i Binákití, although he had not access to a copy of that work.[4] He had subsequently the satisfaction of finding that his conjecture was correct.[5] An English translation of this same history of Khitá is also said to have been made by S. Weston, and published in London in the year 1820.[6]

The Táríkh-i Binákití has been fully described by the Baron Hammer-Purgstall in the catalogue of his MSS.[7]

Foll. 157. Fifteen lines in a page. Well written in Naskh, uniform with the preceding MS.

Size $7\frac{3}{4}$ in. by 5 in. (Sir A. Malet, Bart.)

XV.

مجمع الانساب

MAJMA' AL-ANSÁB.—A concise general history from the earliest times to the death of Sultán Abú Sa'íd Bahádur, son of Uljáïtú Khán,

[1] Elliot, Bibl. Index. Vol. i. منتخبات p. ٩.

[2] تاريخ ختاي Abdallae Beidavaei Historia Sinensis, Persice edita, Latine quoque reddita ab Andrea Mullero. 4to. Berolini, 1677.

[3] Edit, 2da. ..... nunc una cum additamentis ab auctoris filio Quodvultdeo Abraham Mullero. 4to. Jenæ, 1689.

[4] Collection Orientale, Tome i. Mémoire, &c., p. c.

[5] Ib. Additions aux notes, p. 425.

[6] Brunet, *sub voce* Abdalla.

[7] Handschriften Hammer-Purgstall's. 8vo. Wien, 1840, p. 194.

in A.H. 736 (A.D. 1335), by Muhammad Ben 'Alí Ben Shaikh Muhammad, who completed his work in A.H. 743 (A.D. 1342).

Contents :—

Author's prefaces.—Prolegomena; containing an account of the creation; of the seven seas and climates; of the different races of mankind; and of various epochs and æras.

Book I.—Adam and his immediate posterity, and an enumeration of the Prophets.

Book II.—The descendants of Seth. The Péshdádians. The Kaiánians. Alexander the Great. The Mulúk at-Tawáïf. The Ptolemies and Cæsars. The Baní 'Ád of 'Irák, from Malik Ben Fahm to Nu'man Ben Munzir. Kings of Yaman, from Tubba' al-Akbar to Bádán, who became a convert to the Islám. The Ashkánians. The Sásánians, to the death of Yazdajird. The Dílamites. The Saljúks. The Assassins, from their origin to their destruction by Húlákú Khán. Kings of Khárizm. The Ghúrides, from 'Alá ad-Dín Hasan Ben Husain to the death of Shiháb ad-Dín Muhammad Ghúrí. The Muzaffarides. The Salgharíyah Atábaks of Fárs. The Karákhitáians of Kirmán. Kings of Yazd. Account of Shíráz, and of its rulers and kings. Kings of Hurmúz, from their origin to the time when the author wrote. History of the Mongols of Tartary, from Changíz Khán to the accession of Kublái Khán; and of the Mongols of Persia, from Húlákú Khán to the death of Sültán Abú Sa'íd Bahadur, in A.H. 736 (A.D. 1335.) History of the Atábaks of Luristán, from their origin to the time of Nusrat ad-Dín Pír Ahmad.[1]

The Majma' al-Ansáb is, as its title imports, little more than a "Collection of Genealogies," and is therefore of no great value; the more especially as the author, throughout the greater part of his work, has confined himself to a mere enumeration of the sovereigns of each dynasty, with an almost total absence of dates. It is however worthy of some attention, particularly in its latter portions, on account of the author having compiled it from authentic written authorities, hearsay evidence, and personal observation; and from the fact that in

[1] Muzaffar ad Dín Afrásiyáb Ben Yúsuf Sháh, who submitted to Timúr in A.H. 795 (A.D. 1392), was in fact the last Atábak of Luristán, but Ghiyás ad-Dín states that he was succeeded by Nusrat ad Dín, 'Izz ad-Dín Pashang, Pír Ahmad, a brother of Pír Ahmad, and the sons of the latter. In the Sharaf Námah, described *infrà* No. CLIX, Muzaffar ad-Dín is said to have been reappointed to the government by Timúr, and to have been succeeded by Pashang Ben Yúsuf Sháh, Ahmad Ben Pashang, Abú Sa'íd Ben Ahmad, and Sháh Husain Ben Abú Sa'íd, who was slain in A.H. 827 (1423).

many instances he mentions from which of such sources he derived his information.

Foll. 145. Fifteen lines in a page. Well written in a small Nasta'lík hand.

Size $8\frac{3}{4}$ in. by 6 in. (Sir J. Malcolm.)

XVI.

روضة الصفاء

RAUZAT AS-SAFÁ.—The complete title of this work is روضة الصفاء في سيرة الانبياء والملوك والخلفاء Rauzat as-Safá fí Sírat al Anbiyá wa al-Mulúk wa al-Khulafá.[1] It is a general history in seven volumes, from the earliest times to the death of Sultán Husain Mírzá Abú al-Ghází Bahádur in A.H. 911 (A.D. 1505), by Muhammad Ben Kháwand Sháh Ben Mahmúd, commonly called Mírkhánd, who composed his work at the desire of his patron Mír 'Alí Shír.[2]

Mírkhánd was born towards the close of A.H. 836 or the beginning of 837 (A.D. 1433.) He devoted himself, early in life, to literary pursuits, but he never composed anything previously to his introduction to Mír 'Ali Shír, who immediately took him under his protection, and soon afterwards assigned him apartments in the Khánkáh Akhlásíyah, a building which the minister had erected to serve as a retreat and asylum to men of merit distinguished by their attainments. A great portion of Mírkhánd's work was written whilst he was on a bed of sickness, and he has himself given a painful account of his sufferings whilst engaged in completing his history. For a whole year before his death, which occurred in A.H. 903 (A.D. 1493), he gave himself up entirely to religious duties.[3]

It is doubtful whether Mírkhánd wrote any part of the seventh volume of the Rauzat as-Safá, as some of the events recorded in it took place after his death. M. Jourdain is inclined to think that we owe the whole of the seventh volume to his son Khándamír,[4] and

[1] Háj. Khalf. Tom. iii. p. 501.

[2] For an account of Mír 'Alí Shír, see Silvestre de Sacy, Mémoires sur diverses antiquités de la Perse, p. ix.; Notices et Extraits des MSS. tome iv. p. 246 and 290; Hammer-Purgstall, Geschichte der schönen Redekünste Persiens, p. 310; Price's Retrospect of Mohammedan History, vol. iii. p. 656; Ouseley's Biographical Notices of Persian Poets, p. 50; Memoirs of Baber, p. 184; Elliot's Bibl. Index, vol. i. p. 114.

[3] Elliot, Bibl. Index, vol. i. pp. 87, 88. Price's Retrospect, vol. iii. p. 656.

[4] Notices et Extraits des MSS. tome ix. p. 117.

Major Price is of the same opinion.[1] Sir William Ouseley, however, thinks it likely that Khándamír only wrote the latter portion.[2] Sir Henry Elliot leaves the question still undecided.[3]

The Rauzat as-Safá is of the very highest authority both in Asia and Europe. Though extremely comprehensive, it omits to mention many dynasties which are found in the works of Khándamír and others, to be mentioned hereafter; but it possesses the advantage of being more diffuse and circumstantial; and, in addition, as incidental mention is made of several races of kings without distinct sections being appropriated to them, many apparent omissions are thus partially, though not wholly, supplied.

The entire text of Mírkhánd's history was published in lithography at Bombay in the year 1848, but I do not know of any copy that has as yet reached this country. A tolerably full description of the Rauzat as-Safá, from the pen of M. Jourdain, will be found in the ninth volume of the Notices et Extraits des MSS. de la Bibliothèque du Roi; the learned Baron Hammer-Purgstall has also given a detailed account of its contents in the Catalogue of his Oriental MSS.[4]

The present MS. comprises the first volume of Mírkhánd's great work, and contains:—

> A Preface and Introduction on the utility of history, and the advantages to be derived from its study. An account of the creation of the world and of the deluge. Account of the Patriarchs, Prophets, and Kings of Israel, the Virgin Mary, St. John, Jesus Christ, the Seven Sleepers, and St. George. History of the Péshdádian and Kaiánian Kings of Persia. Account of Alexander the Great and of the ancient philosophers. The Ashkánian, and Sásánian dynasties, to Yazdajird, the last of the Kings of the race of Sásán.

A translation of the preface is appended to the article in the Notices et Extraits, by M. Jourdain, of which I have already made mention. The text of the history of the Sásánides was published by M. Jaubert in 1843; forming part of the Chrestomathies Orientales, printed for the use of the students in the École spéciale des langues

[1] Price's Retrospect. Vol. iii. p. 656.
[2] Ouseley's Travels. Vol. ii. p. 397.
[3] Elliot, Bibl. Index. Vol. i. p. 90.
[4] Handschriften (arabische, persische, türkische) Hammer-Purgstall's. 8vo. Wien, 1840, p. 199.

Orientales vivantes.[1] Previously to this, Silvestre de Sacy had translated the same history.[2] Mr. Shea has published a translation of the Introduction, and of the history of the Péshdádian and Kaiánian kings to the death of Alexander the Great.[3]

Foll. 223. Twenty-six lines in a page. Written in a small Naskh hand.

Size 13¼ in. by 8¾ in. (Sir A. Malet, Bart.)

XVII.

(٢١) روضة الصفاء

RAUZAT AS-SAFÁ.—The first volume.

Foll. 240. Twenty-five lines in a page. Written partly in Naskh, and partly in Nasta'lík, in A.H. 1085 (A.D. 1674).

Size, 15 in. by 9¼ in. (Sir A. Malet, Bart.)

XVIII.

روضة الصفاء

RAUZAT AS-SAFÁ.—The first volume.

Foll. 302. Twenty-one lines in a page. Written in Nasta'lík.

Size 12¾ in. by 7½ in. (Major D. Price.)

XIX.

روضة الصفا

RAUZAT AS-SAFÁ.—The second volume.

This volume contains the genealogy and history of Muhammad, and of the first four Khalífahs, with a particular account of their conquests, to A.H. 44 (A.D. 664.)

Foll. 219. Thirty-one lines in a page. Well written in a minute Nasta'lík character, in A.H. 1005 (A.D. 1596).

Size 12¼ in by 8 in. (Sir J. Malcolm.)

[1] Histoire des Sassanides par Mirkhond (Texte Persan). 8vo. Paris, 1843.

[2] Mémoires sur diverses antiquités de la Perse, suivis de l'histoire de la dynastie des Sassanides, traduite du Persan de Mirkhond, par S. de Sacy. 4to. Paris, 1793.

[3] History of the early kings of Persia, from Kaiomars the first of the Peshdadian dynasty to the conquest of Iran by Alexander the Great. Translated by David Shea. 8vo. London, 1832. Printed for the Oriental Translation Fund.

XX.

روضة الصفاء

RAUZAT AS-SAFÁ.—The second volume.

Foll. 508.—Nineteen lines in a page. Written in Nasta'lík in A.H. 1076 (A.D. 1665).

Size 11¾ in. by 7 in. (Major D. Price.)

XXI.

روضة الصفاء

RAUZAT AS-SAFÁ.—The second volume.

Foll. 709. Nineteen lines in a page. Well written in Nasta'lík. Two leaves are wanting at the end of this MS., and the first two have been supplied by a more modern hand.

Size 11¼ in. by 6 in. (Sir J. Malcolm.)

XXII.

روضة الصفاء

RAUZAT AS-SAFÁ.—The third volume, containing:

The history of the twelve Imáms, and of the Khalífahs of the Baní Umayyah and Baní 'Abbás dynasties, to A.H. 656 (A.D. 1258) when Baghdád was besieged and taken by Húlákú Khán, and the Khalífah Al-Musta'sim Billah put to death by his order.

Wilken has published an extract from this volume, relating to the Khalífah Mámún; he has given the text and a Latin translation.[1]

Foll. 104: Thirty-one lines in a page. Written in Nasta'lík in A.H. 1005 (A.D. 1596.)

Size 12½ in. by 8 in. (Sir A. Malet, Bart.)

XXIII.

روضة الصفاء

RAUZAT AS-SAFÁ.—The third volume.

Foll. 204. Twenty-four lines in a page. Written in Nasta'lík in A.H. 1097 (A.D. 1685.)

Size 11¼ in. by 6½ in. (Sir J. Malcolm.)

[1] Wilken, Inst. Ling. Pers. p. 111 *et seq.* Auctarium ad Chrestomathiam, p. 5, *et seq.*

XXIV.

روضة الصفاء

RAUZAT AS-SAFÁ.—The first, second, and third volumes, bound in one.

Foll. 403. Thirty lines in a page. Well written in a small Naskh hand, in A.H. 1022-23-24 (A.D. 1613-14-15.) Several leaves at the beginning of this MS. have been much injured by damp.

Size 14¼ in. by 9 in. (Gordon of Buthlaw.)

XXV.

روضة الصفاء

RAUZAT AS-SAFÁ.—The fourth volume, containing:

The history of the dynasties contemporary with the 'Abbásides, viz.: the Táhirides from Táhir Zú al-Yumnain to the deposition of Muhammad Ben Táhir, by Ya'kúb Ben Lais, in A.H. 259 (A.D. 872). The Suffárides, from their origin to the defeat of Táhir Ben Muhammad by Sakrí, a slave of 'Amrú Lais, in A.H. 296 (A.D. 908). Account of 'Amrú Ben Ya'kúb Suffárí, and of Khalaf Ben Ahmad, rulers of Sístán. The Sámánides, from their origin to the assassination of Abú Ibráhím Isma'íl Ben Núh, in A.H. 395 (A.D. 1004). The Dílamites of Jurján and Gílán, from Shams al-Ma'álí Kábús Ben Washmagír to Dárá Ben Shams al-Ma'álí Kábús, who submitted to Mahmúd of Ghaznín. The Ghaznavides, from Amír Sabuktagín, to A.H. 583 (A.D. 1187), when Khusrú Malik was conquered by Ghiyás ad-Dín Muhammad Ghúrí. The Buwaihides, from their origin to the death of Abú 'Alí Kai Khusrú Ben 'Izz al-Mulúk Abú Kálinjár, in A.H. 487 (A.D. 1094). The Fátimites in Egypt, from Abú al-Kásim Muhammad al-Mahdí, to the death of Al-'Azid Lidín Allah, in A.H. 567 (A.D 1171). The Assassins, from Hasan Sabáh, to their extirpation by Húlákú Khán. The Saljúks, from their origin: 1st branch, the Saljúks of Persia, from Tughril Bég to the death of Tughril Ben Arslán, in A.H. 590 (A.D. 1193), and an abstract of events which followed, to A.H. 622 (A.D. 1225), when the Atábak Muzaffar ad-Dín Úzbak was expelled from Azarbáïján, by Jalál ad-Dín, King of Khárizm: 2d branch, the Saljúks of Kirmán, from Kádard Ben Chakar Bég to the time of Muhammad Sháh Ben Bahrám Sháh, the last of the dynasty: 3d branch, the Saljúks of Rúm, from Sulaimán Ben Kutlamish to Kai Kubád Ben Farámurz, the last of the Rúmian branch. The Kings of Khárizm, from their origin

to the expulsion of Jalál ad-Dín Mankbarní by the Mongols, and his disappearance. The Karákhitáians of Kirmán, from Kutluk Sultán Burák Hájib to Násir ad-Dín Muhammad Burhán, who was placed on the throne by Uljáïtú Sultán, in A.H. 707 (A.D. 1307), and an abstract of succeeding events in Kirmán to A.H. 741 (A.D. 1340). The Muzaffarides, from their origin to their extirpation by Tímúr, in A.H. 795 (A.D. 1392). The Atábaks of Syria, from 'Imád ad-Dín Zangí to the death of Malik al-Káhir 'Izz ad-Dín Mas'úd. The Atábaks of Azarbáïján, from their origin to the death of Kutlugh Ínánj. The Atábaks of Fárs, from their origin to the death of Aish Khátún, in A.H. 686 (A.D. 1287). The Atábaks of Luristán, from their origin to the time of Muzaffar ad-Dín Afrásiyáb. The Ghúrides, from their origin to 'Alá ad-Dín Muhammad Abú 'Alí, who resigned his claim to the sovereignty of Ghúr, by order of Muhammad Khárizm Sháh, in A.H. 611 (A.D. 1214). The Ghúrides of Bámyán, from Malik Fakhr ad-Dín Mas'úd to Jalál ad-Dín 'Alí, who was put to death by Muhammad Khárizm Sháh. The Slave Kings of the Ghúrides, viz., Táj ad-Dín Yaldúz, Kutb ad-Dín Aibak, Arám Sháh, and Násir ad-Dín Kabáchah. The Khiljís of Bengal, from Muhammad Bakhtyár to the death of Husám ad-Dín. The Kings of Dihlí, from Shams ad-Dín Altamish to the time of Ghiyás ad-Dín Balban. The Kings of Nímrúz and Sijistán, from Táhir Ben Muhammad to the death of Táj ad-Dín Niyáltagín, who was conquered by the Mongols, in A.H. 625 (A.D. 1227). The Kurts, from their origin to the subjugation of Hirát, by Tímúr, in A.H. 778 (A.D. 1376).

Several portions of this volume have been published in the original, with or without translations, and versions of some of the histories have appeared separately. Of the former we have the history of the Táhirides, edited twice, with Latin translations, by MM. Jenisch and Mitscherlik,[1] the first comprising also the history of the Suffárides; that of the Sámánides, with Latin and French translations;[2] the history of the Ghaznavides, with a Latin translation;[3] of the Buwaihides, with a translation in German;[4] of the Isma'ílís, with a French trans-

[1] Historia priorum regum Persarum, ex Mohammede Mirchond. Persicè et Latinè. 4to. Viennæ, 1782. Mirchondi historia Taheridarum. Persicè et Latinè, edidit E. Mitscherlik. 8vo. Gottingæ, 1814. Edit. 2, 8vo. Berolini, 1819.

[2] Mohammedi filii Chavendschahi, historia Samanidarum. Persicè edidit interpretatione Latina, Fr. Wilken. 4to. Gottingæ, 1808. Histoire des Saffanides, par Mirkhond. Texte Persan, traduite par Defrémery, 8vo. Paris, 1845.

[3] Mohammedi, filii Chondschahi, historia Gaznevidarum. Persicè edidit, Latinè vertit, Fr. Wilken. 4to. Berol. 1832.

[4] Geschichte der Sultane aus dem Geschlechte Bujeh, persisch und deutsch, von Fr. Wilken. 4to. Berlin, 1835.

lation ;[1] of the Saljúks ;[2] the Kings of Khárizm ;[3] and the Atábaks.[4] The history of the Ghúrides has been published twice in the original, with Latin and French translations.[5] Wilken published the text, with a Latin translation, of some extracts from the history of the Ghaznavides ;[6] and Sir Henry Elliot has also given a short specimen from the same history.[7] Of the latter—that is, translations unaccompanied by the text—we have German versions of the histories of the Buwaihides[8] and Saljúks.[9] A great portion of the history of the Ghúrides has also been translated into English in the notes to Dòctor Dorn's history of the Afgháns.[10]

Foll. 269. Twenty lines in a page. Well written in a small Nasta'lík hand, and illustrated with paintings.

Size 12¼ in. by 8¼ in. (Sir A. Malet, Bart.)

XXVI.

(٥) روضة الصفاء

RAUZAT AS-SAFÁ.—The fifth volume, containing :

An account of the origin of the Turks traced from Japhet, and of the ancestors of Changíz Khan. History of Changíz Khán, his sons and successors, viz. : Uktáï and Kuyúk Khán ; Mángú Kaán and his successors to Táïzí ; Júji Khán and his successors, Kháns of Kipchák, to the time of Jání Bég ; Chaghtáï Khán and his successors, Kháns of Túrán, to Sultán Mahmúd Khán, son of Suyúrghatmish. Húlákú Khán and his successors in Persia to

[1] Notice de l'histoire universelle de Mirkhond, suivie de l'histoire de la dynastie des Ismaëliens de Perse, en Persan et Français, par Jourdain. 4to. Paris, 1812. (Notices et Extraits des MSS., tome ix.)

[2] Mirchondi Historia Seldschukidarum. Persice edidit J. A. Vullers, 8vo. Gissæ, 1837.

[3] Histoire des Sultans du Kharezm, par Mirkhond. Texte Persan, par Defrémery. 8vo. Paris, 1842.

[4] The History of the Atábaks of Syria and Persia, by Mírkhond ; edited by W. H. Morley. 8vo. London. Printed for the Society for the publication of Oriental Texts. 1848.

[5] Mirchondi Historia Ghuridarum, Persice et Latine edidit E. Mitscherlik, 8vo. Francofurti, 1818. Histoire des Sultans Ghurides, extraite du Rouzet Essefa, traduite en Français, par Defrémery. 8vo. Paris, 1844.

[6] Wilken, Inst. Ling. Pers., p. 120 *et seq.* Auctarium, p. 10 *et seq.*

[7] Elliot, Bibl. Index, vol. i. p. 92, and منتخبات p. ١٤.

[8] Erlauterung und Ergänzung einiger Stellen der von Mirchond, verfassten Geschichte des Stammes Buweih, durch F. von Erdmann. 8vo. Kasan, 1836.

[9] Mirchond's Geschichte der Seldschuken, aus dem persischen übersetzt, von J. A. Vüllers, 8vo. Giessen, 1838.

[10] History of the Afghans, translated from the Persian, by B. Dorn, 2 vols. 4to. Lond. Printed for the Oriental Translation Fund. 1829.

the time of Núshírwán, the last of the race. The Ílkánians, from the death of the Amír Shaikh Hasan Buzurg, in A.H. 757 (A.D. 1356) to the time of Sultán Ahmad Ben Uwais, the last of the Ílkánians. Account of the death of Tughá Tímúr Khán, of the domination of Amír Walí, in Astarábád, and that of Sayyid Kawám ad-Dín, in Mázandarán. The Sarbadárians, from their origin to the time of Khájah 'Alí Muayyad, who submitted to Tímúr.

Some extracts from the first part of this volume were edited, with a French translation, by M. Langlès in 1799,[1] and others by the learned Hammer-Purgstall, in 1825.[2] The text of the history of Changíz Khán was edited by M. Jaubert, in the year 1841.[3]

Foll. 75. Twenty-seven lines in a page. Well written in Naskh, in A.H. 995 (A.D. 1586).

Size 13¾ in. by 8¾ in. (Sir A. Malet, Bart.)

XXVII.

روضة الصفاء

RAUZAT AS-SAFÁ.—The sixth volume, containing :

The history of Tímúr, his descendants and successors, to the death of the Sultán Abú Sa'íd Gurkán, in A.H. 873 (A.D. 1468).

An extract from this volume, relating to Tímúr's expedition against Tuktamish Khán, was published in the original, with a French translation, by M. Charmoy, in 1836.[4] The conclusion of the volume will also be found in the original, together with a French translation by M. Jourdain, in the ninth volume of the Notices et Extraits.[5]

Foll. 277. Twenty-seven lines in a page. Well written in Naskh, in A.H. 996 (A.D. 1587), by the same hand as the last-mentioned MS., with which this is uniform.

Size 13¾ in. by 9 in. (Sir A. Malet, Bart.)

XXVIII.

روضة الصفاء

RAUZAT AS-SAFÁ.—The sixth volume.

Foll. 403. Twenty-four lines in a page. Well written in a small Nasta'lík character.

Size 10¾ in. by 6½ in.

[1] Notices et Extraits des MSS., tome vi. p. 192 *et seq.*

[2] Sur les Origines Russes, extraits des MSS. Orientaux, par M. J. de Hammer. 4to. St. Petersbourg, 1825, pp. 52-59, 112-116.

[3] Vie de Djenghiz-Khan, par Mirchond (Texte persan). Publiée par Jaubert. 8vo. Paris, 1841.

[4] Mém. de l'Acad. Imp. de St. Petersbourg, 6me Série, tome iii. pp. 270-321, 441-471.

[5] Pp. 123, 185.

XXIX.

روضة الصفاء (١٣)

RAUZAT AS-SAFÁ.—The sixth volume.

Foll. 412. Twenty-three lines in a page. Written in Nasta'lík, in A.H. 991 (A.D. 1583).

Size 13¼ in. by 9 in. (Major D. Price.)

XXX.

روضة الصفاء (١٤)

RAUZAT AS-SAFÁ.—The fourth, fifth, and sixth volumes, bound in one.

Foll. 577. Twenty-five lines in a page. Written in Nasta'lík, in A.H. 978-79 (A.D. 1570-71). The illuminated titles in this MS. are fine specimens of the art.

Size 13¾ in. by 10 in. (Gordon of Buthlaw.)

XXXI.

روضة الصفاء (١٥)

RAUZAT AS-SAFÁ.—The seventh and last volume of the Rauzat as-Safá, containing:

The history of Abú al-Ghází Sultán Husain Mírzá, the fourth in descent from Timúr.

The geographical conclusion, which is sometimes added to this seventh volume, is wanting in the present MS. A portion of it has been edited in the original, with a French translation, by M. Jourdain.[1]

Foll. 111. Twenty-seven lines in a page. Well written in the Naskh character, evidently by the same hand as Nos. XXVI and XXVII, with which MSS. the present volume is uniform.

Size 13¾ in. by 8¾ in. (Sir A. Malet, Bart.)

XXXII.

خلاصة الاخبار (١)

KHULÁSAT AL-AKHBÁR.—A general history, comprising an introduction, ten books, and a conclusion, by Ghiyás ad-Dín Muhammad Ben Humám ad-Dín, surnamed Khándamír, the son of Mírkhánd. The full title of this book, which may be considered as an abridgment of the Rauzat as-Safá, and is a most excellent epitome of Eastern history,

[1] Notices et Extraits des MSS., tome ix. pp. 125-187.

is خلاصة الاخبار في احوال الاخيار Khulásat al-Akhbár fi Ahwál al-Akhyár; and, according to Hájjí Khalfah, it was composed in A.H. 900 (A.D. 1494)[1] at the request of Mír 'Alí Shír.

Khándamír was born at Hirát about A.H. 880 (A.D. 1475). In A.H. 909 (A.D. 1503) he was sent on a diplomatic mission by the Sultan Badí' az-Zamán, the last of the Timúrides who reigned in Persia, to Khusrú Sháh the chief of Kunduz. He was appointed by the same monarch to be Sadr or chief judge of the civil court. The Uzbak Tátárs conquered Khurásán in A.H. 913 (A.D. 1507), and they in their turn were driven out by Sháh Isma'íl in A.H. 916 (A.D. 1510). In the midst of this confusion Khándamír retired from public life, and it seems that it was during this period that he composed the Maásir al-Mulúk, the Akhbár al-Akhyár, the Dastúr al-Wuzará, the Makárim al-Akhlák, the Muntakhab-i Táríkh-i Wassáf,[2] and the greater part, if not the whole, of the Habíb as-Siyar. In A.H. 933 (A.D. 1526) Khándamír left Hirát, and in the following year he proceeded to Hindústán, and was introduced to the Emperor Akbar: upon that sovereign's death he attached himself to his son and successor the Emperor Humáyún; and having accompanied the latter to Gujarát, he died there in A.H. 941 (A.D. 1534), aged 61 or 62 lunar years.[3]

The Khulásat al-Akhbár contains:

Introduction.—An account of the creation of heaven and earth, and of the deluge, Iblís, and the Jinns.

Book I.—History of the Patriarchs and Prophets, and of the Kings of Israel. Account of John the Baptist, Jesus Christ, the Seven Sleepers, and St. George.

Book II.—History of the Greek Philosophers and of Búzarjmihr.

Book III.—The early Kings of Persia, viz., the Péshdádians, the Kaiánians, the Ashkánians, and the Sásánians. Kings of Arabia, viz., the Baní Lakhm, from Malik Ben Fahm to Munzir Ben Nu'mán, who was slain by the Muhammadan army: the Ghassánians, from their origin to Jabalah Ben Aiham, who became a Musulmán in the reign of the Khalífah 'Umar: the Kings of

[1] Háj. Khalf., tom. iii. p. 163. But Khándamír himself mentions that 'Alí Shír did not place his library at his disposal until A.H. 904 (A.D. 1498). See Elliot, Bibl. Index, vol. i. p. 107, note.

[2] Elliot, Bibl. Index, vol. i. p. 108.

[3] Ibid, p. 109. And see, for Khándamír's Life, the Biographie Universelle (Reinaud), and the notice by Quatremère in the Journal des Savans. Juillet, 1843.

Yaman, from their origin to Dádawíyah, who was a sister's son of Bádán, and after whose death Yaman became subject to the Khiláfat.

Book IV.—The Genealogy and History of Muhammad, and of his Conquests, from his birth to his death in A.H. 11 (A.D. 632).

Book V.—History of the first four Khalífahs and of the twelve Imáms.

Book VI.—History of the Khalífahs of the Baní Umayyah.

Book VII.—History of the Khalífahs of the Baní 'Abbás to the death of Musta'sim in A.H. 656 (A.D. 1258).

Book VIII.—History of the dynasties contemporary with and posterior to the 'Abbásides; viz. The Táhirides, from Táhir Zú al-Yumnain to Muhammad Ben Táhir, who was deposed by Ya'kúb Lais in A.H. 259 (A.D. 872). The Suffárides, from Ya'kúb Lais to the defeat and imprisonment of Táhir Ben Muhammad by Sakrí, a slave of 'Amrú Lais, in A.H. 290 (A.D. 902).[1] The Sámánides, from their origin to the assassination of Abú Ibráhím Isma'íl Ben Núh, in A.H. 395 (1004). The Buwaihides, from their origin to the death of Abú 'Alí Kai Khusrú Ben Abú Kálinjár, in A.H. 487 (A.D. 1094). The Dílamites of Jurján and Gílán, from Washmagír to the time of Minúchihr Ben Kábús, who came to the throne in A.H. 403 (A.D. 1012), and subsequently became subject to Mahmúd of Ghaznín. The Ghaznavides, from Sabuktagín to the death of Khusrú Malik. The Fátimites, from Abú al-Kásim Muhammad al-Mahdí to the death of al-'Ázid Lidín Allah, in A.H. 567 (A.D. 1171), when Egypt fell into the hands of Saláh ad-Dín and his successors. The Assassins, from the time of Hasan Sabáh to the death of Rukn ad-Dín Khawar Sháh, and their extirpation by Húlákú Khán, in A.H. 654 (A.D. 1256). The Saljúks of Persia, from the origin of the family to the death of Rukn ad-Dín Tughril Bég Ben Arslán, in A.H. 590 (A.D. 1193). The Saljúks of Kirmán, from Kádard Ben Chakar Bég to A.H. 583 (A.D. 1187), when Kirmán was conquered by Malik Dínár. The Saljúks of Rúm, from Sultán Sulaimán to the time of Kai Kubád, the last of the dynasty. The Kings of Khárizm, from their origin to the extinction of their power by the Mongols in the reign of Jalál ad-Dín Mankbarní. The Atábaks of Mausil, from 'Imád ad-Dín Zangí to Malik al-Káhir 'Izz ad-Dín Mas'úd. The Atábaks of Ázarbáïján, from Íldaguz to Muzaffar ad-Dín Uzbak. The Atábaks of Fárs, from their origin to the death of Aish

[1] Mírkhánd says that this event took place in A.H. 296 (A.D. 908). In the Habíb as-Siyar it is stated to have occurred in A.H. 293 (A.D. 905), which statement agrees with that in the Táríkh-i Binákití.

Khátún, in A.H. 686 (A.D. 1287). The Atábaks of Luristán, from their origin to Muzaffar ad-Dín Afrásiyáb Ben Yúsuf Sháh, the last of the dynasty. The Karákhitáians, from Burák Hájib to Kutb ad-Dín Sháh Jahán, who was deposed by Uljáïtú Sultán. The Muzaffarides, from their origin to their utter extinction by Timúr, in A.H. 795 (A.D. 1392). The Sarbadárians, from their origin to the submission of Khájah 'Alí Muayyad to Timúr, in A.H. 783 (A.D. 1381). The Ghúrides, from their origin to the extinction of their power by Muhammad Khárizm Sháh. The Ghúrides of Bámyán, from Malik Fakhr ad-Dín Mas'úd to Jalál ad-Dín 'Alí, in whose reign Bámyán was annexed to Khárizm. The Slaves of the Ghúrides, who attained sovereign power, viz., Táj ad-Dín Yaldúz, Árám Sháh, Násir ad-Dín Kabáchah, and the Kings of Dihlí, from Shams ad-Dín Altamish to A.H. 717 (A.D. 1317), when 'Alá ad-Dín Khiljí died.[1] Kings of Nímrúz and Sijistán, from Táhir Ben Muhammad to Táj ad-Dín Niyáltagín, who was imprisoned by the Mongols in A.H. 625 (A.D. 1227), and slain two years afterwards. The Kurts of Hirát, from their origin to the time of Malik Ghiyás ad-Dín Pír 'Alí, who submitted to Timúr in A.H. 778 (A.D. 1376).

Book IX.—Account of the posterity of Japhet, son of Noah, and the history of Changíz Khán and of his descendants and successors, viz.: The Mongols of Tartary, from Uktáï Khán to Adáï Ben Araktímúr, the nineteenth of the dynasty; the Mongols of the Dasht of Kipchák, from Júji Khán to his thirty-sixth successor Muhammad Ben Timúr Khán. Húlákú Khán, son of Túlí Khán, and the Mongols of Persia, to the time of Núshírwán, the last of the race; and the Ílkánians, from the death of Amír Shaikh Hasan, in A.H. 757 (A.D. 1356), to the time of Sultán Ahmad Ben Sultán Uwais, the last of the Ílkánians. Chaghtáï Khán and his descendants and successors in Transoxiana, to the time of Sultán Mahmúd Khán Ben Suyúrghatmish, the thirtieth successor of Chaghtáï Khán.

Book X.—History of Timúr and his descendants to the death of Mírzá Yádgár Muhammad, who was slain by Abú al-Ghází Bahádur, in A.H. 875 (A.D. 1470).

Conclusion.—A description of the city of Hirát, its buildings, gardens, &c., and an account of celebrated shaikhs, sayyids, learned men, calligraphists, painters, and musicians.

A portion of the first book of the Khulásat al-Akhbár has been trans-

[1] Firishtah places his death in the previous year, but Fakhr ad-Dín Binákití says that he was living in the early part of A.H. 717 (A.D. 1317).

lated in the Asiatic Miscellany,[1] and the text of the history of the Saljúks, accompanied by a French translation, was published by M. Dumoret in the Nouveau Journal Asiatique.[2] The account of Tímúr's expedition against Tuktamish, Khán of Kipchák, has also been published by M. Charmoy, in the original, with a French translation, and was inserted in the Mémoires de l'Académie Impériale de St. Petersbourg.[3] A short extract relating to the Slaves of the Ghúrides who attained royal dignity will be found in Sir H. Elliot's Bibliographical Index, in the original and with a translation.[4]

Foll. 596. Seventeen lines in a page. Well written in Nasta'lík in A.H. 977 (A.D. 1569).

Size $10\frac{1}{2}$ in. by 7 in. (Major D. Price.)

XXXIII.

حبيب السّير (1) by Khwándamír son of Mirkh.

Habíb as-Siyar.—A general history by Khándamír, son of Mírkhánd. This work was written subsequently to the Khulásat al-Akhbár, at the request of Muhammad al-Husainí, and was completed after his death, under the encouragement of Karím ad-Dín Habíb Allah, a native of Ardabíl. The latter was one of the ministers of Sháh Isma'íl Safawí, and it is after his name that the author has entitled his work Habíb as-Siyar.

The full title of the Habíb as-Siyar is حبيب السّير في اخبار افراد البشر Habíb as-Siyar fí Akhbár Afrád al-Bashar.[5] It was commenced in A.H. 927 (A.D. 1520), when the author was forty-eight years of age, and was finished in A.H. 929 or 930 (A.D. 1522-23).[6] It comprises three volumes, each of which is divided into four sections or chapters. In many places it is a mere abridgement of the Rauzat as-Safá, but it is much more extensive in its range, and contains the history of many dynasties which are omitted in Mírkhánd's work. Khándamír has moreover added, in the Habíb as-Siyar, memoirs of the most celebrated

[1] Vol. i. pp. 60, 140, 267, 433.
[2] Tome xiii. pp. 240—256.
[3] 6me Série, tom. iii. pp. 321—27, 471—75.
[4] Elliot, Bibl. Index, vol. i. p. 111, and منتخبات p. ٢١
[5] Háj. Khalf., tom. iii. p. 14.
[6] Dorn, Geschichte Tabaristan's nach Chondemir, p. 5. Journal des Savans, 1843, p. 393. At the end of the third volume, Khándimír states that he completed it in A.H. 930 (A.D. 1523), and gives two chronograms fixing that date, viz., خبر از جهانيان and اثار الملوك و الانبياء But see Elliot, Bibl. Index, vol. i. p. 122, where the learned author supposes (on the authority, however, of only one MS.) that Khándamír did not complete his work until A.H. 935 (A.D. 1528).

men who flourished in the time of each particular dynasty; and these memoirs are by no means the least valuable portion of the work. The style of the Habíb as-Siyar is both clear and elegant, and the narrative lively and interesting: taking it altogether it is the most useful manual of Oriental history with which we are acquainted, at least in the Persian language, being comprehensive in its range, sufficiently diffuse in detail for ordinary purposes, accurate in its facts, and lucid in its arrangement.[1]

The present MS. comprises the first volume, and contains:

An introduction, giving an account of the creation of the world.

Chapter I.—History of the Patriarchs, Prophets, and Kings of Israel, the Virgin Mary, Jesus Christ, the Apostles, the Seven Sleepers, and the Ancient Philosophers.

Chapter II.—History of the Péshdádian and Kaiánian Kings of Persia. Account of Alexander the Great. The Ashkánians and Sásánians, to Yazdajird, the last of the Sásánian race. The Kings of Arabia, viz.: the Baní Lakhm, from Málik Ben Fahm to Munzír Ben Nu'mán, who was killed by the Muhammadan army, under Khálid Ben Walíd; the Ghassánians, from their origin to Jabalah Ben Aiham, the last of the race; the Kings of Yaman, from their origin to the death of Dádawíyah, sister's son of Bádán, when Yaman became subject to the Khalífahs.

Chapter III.—History of Muhammad and his conquests, until his death.

Chapter IV.—History of the first four Khalífahs, to the murder of 'Alí Ben Abú Tálib.

Foll. 282. Twenty-seven lines in a page. Written in Nasta'lik. Size 12 in. by 7 in. (Sir A. Malet, Bart.)

XXXIV.

(2) حبيب السّير

Habíb as-Siyar.—The second volume, containing:

Chapter I.—The history of the Twelve Imáms.

Chapter II.—History of the Khalífahs of the Baní Umayyah.

Chapter III.—History of the Khalífahs of the Baní 'Abbás.

[1] M. Defrémery has well described the style of this author. "Quoique le style de Khondemir soit plus recherché, plus métaphorique que celui de Mirkhond, il est, en général, plus concis, plus serré; cet auteur est du petit nombre des historiens persans qui ont su exprimer un grand nombre de faits en peu de paroles." Journ. Asiat. 4me série, tom. xvii. p. 106.

Chapter IV.—History of the dynasties contemporary with the 'Abbásides, and others, comprising: The Táhirides, from the time of Táhir Ben Husain Zú al-Yumnain to A.H. 259 (A.D. 872), when Muhammad Ben Táhir submitted to Ya'kúb Ben Lais. The Suffárides, from their origin to the defeat of Táhir Ben Muhammad, the last of the dynasty, by Sakrí, in A.H. 293[1] (A.D. 905). Account of 'Amrú Ben Yá'kúb and Khalaf Ben Ahmad, rulers of Sístán. The Sámánides, from their origin to the death of Abú Ibráhím Isma'íl Ben Núh, in A.H. 395 (A.D. 1004). The Ghaznavides, from Sabuktagín to A.H. 583 (A.D. 1187), when Khusrú Malik was conquered and imprisoned by Ghiyás ad-Dín Muhammad Ghúrí. The early Kings of Tabaristán, from their origin to Jíl Ben Jílán Sháh, surnamed Gáübárah, who died in A.H. 40 (A.D. 660). The Baní Dabawaih, Kings of Tabaristán, from Dabawaih Ben Jíl to the death of Aspahbud Khúrshíd. The Baní Bádúspán, Kings of Rúyán and Rustamdár, from Bádúspán Ben Jíl to the death of Abú al-Fazl Muhammad Ben Shahryár. The Báwandíyah Kings of Mázandarán; 1st branch (Kayúsíyah), from Báü Ben Shápúr, who became independent on the death of Yazdajird the Sásánian, in A.H. 45 (A.D. 665), to the death of Aspahbud Shahryár Ben Dárá, in A.H. 397 (A.D. 1006); 2nd branch (Aspahbudíyah), from Husám ad-Daulah Shahryár Ben Káran, in A.H. 466 (A.D. 1073), to the death of Shams al-Mulúk Rustam Ben Sháh Ardashír, in A.H. 606 (A.D. 1209). The Buwaihides, from their origin to the death of Abú 'Alí Kai Khusrú Ben Abú Kálinjár, in A.H. 487 (A.D. 1094). The Hasanawaih rulers of Dínawar, Hamadán, Naháwand, and Shahrzúr, from the time of Hasanawaih Ben Husain to A.H. 406 (A.D. 1015). The Baní Ziyár dynasty, or Dílamites of Jurján and Gílán, from their origin to Gílán Sháh Ben Kai Káwus Ben Iskandar, the last of the Baní Ziyár, in A.H. 475 (A.D. 1082), when Kuhistán passed into the hands of Hasan Sabáh.[2] The Ikhshíd dynasty in Egypt and Syria, from the birth of Ikhshíd to the death of Abú al-Misk Káfúr, in A.H. 356 (A.D. 966). The Fátimites, from Abú al-Kásim Muhammad Ben 'Abd 'Allah al-Mahdí to the death of Al-'Ázid Lidín Allah, in A.H. 567 (A.D. 1171). The Assassins, from the origin and rise of Hasan Sabáh to their extirpation by Húlákú Khán. The Saljúks, from their origin: 1st branch, Saljúks of Persia, from Tughril Bég Muhammad to the death of Rukn ad-Dín Tughril Ben Arslán, in A.H. 590 (A.D. 1193); 2nd branch, Saljúks of Kirmán, from Kádard Ben

[1] See *suprà*, p. 40, note.

[2] Hasan Sabáh did not, however, take Alamút until A.H. 483 (A.D. 1090).

Chakar Bég to the conquest of Kirmán, in A.H. 583 (A.D. 1187), by Malik Dínár; 3rd branch, Saljúks of Rúm and Anatolia, from the time of Sulaimán Ben Kutlamish to Kai Kubád Ben Farámurz, the last of the dynasty. The rulers of Mausil and Syria, from the time of Násir ad-Daulah and Saif ad-Daulah, the Hamdánides, to A.H. 549 (A.D. 1154). The Atábaks of Mausil, from the time of Áksankar, father of 'Imád ad-Dín Zangí, to the death of Malik al-Káhir 'Izz ad-Dín Mas'úd, in A.H. 615 (A.D. 1218). The Atábaks of Ázarbáïján, from the Atábak Muhammad Íldaguz to the death of the Atábak Muzaffar ad-Dín Úzbak, in A.H. 622 (A.D. 1225). The Atábaks of Fárs, from their origin to the death of Aish Khátún, in A.H. 686 (A.D. 1287). The Baní Marwán in Spain, from the time of 'Abd ar-Rahman Ben Mu'áwiyah to the death of Hishám Ben Muhammad al-Muktadir Billah, in A.H. 428 (A.D. 1036), and the nominal reign of Umayyah Ben 'Abd ar-Rahman, the last of the dynasty. Mu'tazid Lakhmí and his son Abú al-Kásim Muhammad al-Mu'tamid Billah in Seville to the death of the latter, in A.H. 488 (A.D. 1095). The Muravides or Mulassamín, from their origin to the defeat of Tashfín Ben 'Alí, by 'Abd al-Múmin the Muwahhidite, and his death in A.H. 537 (A.D. 1142). The Zairites of Africa, from A.H. 361 (A.D. 971) to the time of Yahya Ben Tamím, after whom 'Abd al-Múmin, the Muwahhidite, took possession of Morocco. The Muwahhidites, from their origin to the time of Al-Wásik Billah Abú al-'Alá Idrís, the last of the dynasty, in A.H. 668 (A.D. 1269). The Ayyúbites of Egypt, from their origin to A.H. 652 (A.D. 1254), when 'Izz ad Dín Turkmán, the first of the Bahrite Mamlúks, became sovereign of Egypt. The Sharífs of Makkah, from Abú Muhammad Hasan Ben Zaid to the death of Sayyid Muhammad, in A.H. 808 (A.D. 1405). The Sharífs of Madínah, from Abú Ahmad Kásim Ben 'Ubaid Allah, in A.H. 104 (A.D. 722), being a mere enumeration of names. The Ghúrides, from their origin to the death of Atsiz Ben 'Alá ad-Dín Jahánsúz. The Ghúrides of Bámyán, from Malik Fakhr ad-Dín Mas'úd to Jalál ad-Dín 'Alí, who was slain by Muhammad Kharizm Sháh. Slave Kings of the Ghúrides, viz.: Táj ad-Dín Yaldúz, Kutb ad-Dín Aibak, Árám Sháh, and Násir ad-Dín Kabáchah. The Khiljís of Bengal, from Muhammad Bakhtyár to the death of Husám ad-Dín. The Kings of Dihlí, from Shams ad-Dín Altamish to the death of Ghiyás ad-Dín Balban. The Khiljís of Dihlí, from Jalál ad-Dín Fírúz Sháh to the death of 'Alá ad-Dín, in A.H. 717[1] (A.D. 1317). Kings of Sijistán and Nímrúz, from

[1] See *suprà*, p. 41, note.

the time of Táhir Ben Muhammad to the death of Táj ád-Dín Niyáltagín, who was conquered by the Mongols in A.H. 625 (A.D. 1227). The Kings of Khárizm, from their origin to the expulsion of Jalál ad-Dín Mankbarní, the last of the dynasty, by the Mongols.

The life of Avicenna, taken from the account of the Buwaihides, has been translated by M. Jourdain, and was published in the Mines de l'Orient.[1] An account of the massacre at Karbalá, extracted from this volume, appeared in translation in the Oriental Quarterly Review. The history of Tabaristán and Mázandarán, to the death of Shams al-Mulúk Rustam, has been published in the original, with a German translation, by Dr. Dorn.[2] The text of a short extract from the history of the Ghaznavides has been edited by Sir. H. Elliot.[3]

Foll. 305. Twenty-seven lines in a page. Written in a small Nasta'lík character.

Size 12 in. by 7 in. (Sir A. Malet, Bart.)

XXXV.

حبيب السّير

Habíb as-Siyar.—The second volume.

Foll. 356. Twenty-one lines in a page. Written in Nasta'lík, in A.H. 1026.

Size 11¾ in. by 7½ in. (Sir A. Malet, Bart.)

XXXVI.

حَبيب السّير

Habíb as-Siyar.—The second volume.

Foll. 457. Twenty lines in a page. Well written in a small Nasta'lík character.

Size 10½ in. by 6¾ in. (Sir J. Malcolm.)

XXXVII.

حبيب السّير

Habíb as-Siyar.—A portion of the second volume, comprising

[1] Tom. iii. pp. 163—177. Fol. Vienna, 1813.

[2] Die Geschichte Tabaristan's nach Chondemir, in the Mém. de l'Acad. des Sc. de St. Petersbourg, vi. sér., Sc., Polit. Hist., tom. viii. And separately, 4to. St. Petersbourg, 1850, pp. 1—98, 63—96.

[3] Elliot, Bibl. Index. Vol. i. منتخبات p. ٢٨

the whole of the first chapter, with the exception of about thirty leaves which are wanting at the commencement.

Foll. 140. Fourteen lines in a page. Written in Nasta'lík. Imperfect at the beginning.

Size 10¼ in. by 7 in. (Sir A. Malet, Bart.)

XXXVIII.

حبيب السّير (6).

HABÍB AS-SIYAR.—The first chapter of the second volume.

Foll. 107. Nineteen lines in a page. Well written in Nasta'lík, in A.H. 999 (A.D. 1590).

Size 11 in. by 7¼ in. (Major D. Price.)

XXXIX.

حبيب السّير

HABÍB AS-SIYAR.—The first two chapters, and part of the third chapter of the third volume, viz :

Chapter I.—Account of the origin of the Kháns of Turkistán, from Turk, son of Japhet. History of Changíz Khán and of his descendants, viz. : Uktáï Khán and Kuyúk Khán ; Mangú Khán, son of Túlí Khán, and his successors, to Adáï Ben Araktímúr ; Júji Khán, and his successors, to Muhammad Ben Tímúr Khán ; Chaghtaï Khán and his successors, to the death of Mahmúd Khán Ben Suyúrghatmish, in A.H. 806 (A.D. 1403). History of Húlákú-Khán and his successors in Persia, to the time of Núshírwán, the last of the race, and of the Ilkánians, from the death of Amír Shaikh Hasan Buzurg, in A.H. 757 (A.D. 1356) to that of Sultán Ahmad Ben Uwais, who was put to death by Karà Yúsuf, in A.H. 813 (A.D. 1410).

Chapter II.—History of the dynasties contemporary with the Changízkhánians, comprising : The Bahrite Mamlúks of Egypt, from their origin, to A.H. 719 (A.D. 1319). A short account of the Circassian Mamlúks. The Karákhitáians of Kirmán, from Burak Hájib to Kutb ad-Dín Sháh Jahán Ben Jalál ad-Dín Suyúrghatmish, who was deposed by Uljáïtú Sultán ; the province, not long afterwards, viz., in A.H. 741 (A.D. 1340) falling into the hands of the Muzaffarides. The Muzaffarides, from their origin to their extirpation by Tímúr, in A.H. 795 (A.D. 1392). The Atábaks of Luristán, from their origin to Muzaffar ad-Dín Afrásiyáb Ben Yúsuf Sháh, in whose reign Luristán became

subject to Tímúr. The Kings of Rúyán and Rustamdár, from Aspahbud Husám ad-Daulah Zarín Kamar, who succeeded Abú al-Fazl Muhammad Ben Shahryár, to Kayúmars Ben Bísitún, who died in A.H. 857 (A.D. 1453). The Kings of Núr and Kajúr, descendants of Kayúmars Ben Bísitún, to A.H. 881 (A.D. 1476). The Báwandíyah Kings of Mázandarán of the third branch (Kínkhárîyah), from Husám ad-Daulah Ardashír Ben Kínkhár, in A.H. 635 (A.D. 1237), to the murder of Fakhr-ad-Daulah Hasan, the last of the dynasty, by the sons of Afrásiyáb Chaláwí, in A.H. 750 (A.H. 1349). The sovereignty of Afrásiyáb Chaláwí, from A.H. 750 (A.D. 1349), to his defeat and death, and the expulsion of his family by the Sayyid Kawám ad-Dín, in A.H. 760 (A.D. 1358). The Sayyid dynasty of Mázandarán and Rustamdár, from Sayyid Kawám ad-Dín al-Mara'shí, to A.H. 929 (A.D. 1522) when the author wrote this portion of his work. The Sarbadárians, from their origin to the time of Khájah 'Alí Muayyad, who submitted to Tímúr, in A.H. 783 (A.D. 1381). The sovereignty of Amír Walí in Jurján. The Kurts, from their origin to the death of Malik Ghiyás ad-Dín Pír 'Alí, in A.H. 785 (A.D. 1383).

Chapter III.—History of Tímúr and his descendants. [This chapter is imperfect in the present MS., and only brings down the history to A.H. 860 (A.D. 1455). This is not quite one-half of the entire chapter,[1] in which the author traces the history of Tímúr's descendants down to A.H. 929 (A.D. 1522), when he wrote this part of his work].

The code of Gházán Khán, extracted from this volume, was published in the original with an English translation, by Major Kirkpatrick, in the New Asiatic Miscellany.[2] An account of the invention of paper money appeared in the original, accompanied by a French translation, by M. Langlès, in the Mémoires de l'Institut National.[3] The history of the Mongols has been translated by M. Grigorieff, and was published in 1834.[4] M. Defrémery has inserted a translation of copious extracts from this volume, relating to the

[1] In a MS. in the library of the East India House (No. 1713) this portion occupies 108 pages, the whole chapter filling 264 pages.

[2] Vol. ii. p. 149 *et seq.*

[3] Tome iv. (Classe de Littérature et Beaux Arts).

[4] 8vo. St. Petersburg, 1834. This I state on the authority of Sir H. Elliot. I have not seen the work, but M. Defrémery tells me that he imagines the extract to be from the Khulásat al-Akhbár, and not from the Habíb as-Siyar.

Khánsof Kipchák, in the Journal Asiatique ;[1] and the same learned Orientalist has also edited, in that journal, the history of Chaghtáï Khán and his successors, accompanied by a French translation.[2] This last-mentioned extract continues the history of the descendants of Chaghtáï Khán, to the death of Sultán Mahmúd Khán, son of Yúnis Khán, who was slain by the Úzbaks, but I do not find this continuation in the MSS. which I have had an opportunity of consulting. The history of the dynasties of Rustamdár and Mázandarán, related in the present volume, and that of the Sarbadárians, were published in the original, with a German translation, by Dr. Dorn, in 1850.[3] Lastly, the account of Tímúr's expedition against Tuktamish, Khán of Kipchák, has been edited, with a French translation, by M. Charmoy, and will be found in the Mémoires de l'Académie Impériale de St. Petersbourg.[4]

Foll. 395. Twenty-one lines in a page. Written in a small Nasta'lík hand.

Size $9\frac{3}{4}$ in. by $5\frac{3}{4}$ in. (Sir J. Malcolm.)

XL.

حبيب السّير (٨)

Habíb as-Siyar.—The first two chapters of the third volume.

Foll. 259. Nineteen lines in a page. Well written in a small Nasta'lík character, in A.H. 1004 (A.D. 1595). The name of the Nawáb Sayyid Husain 'Alí Khán Amír al-Umará is written on the back of the first leaf of this MS., so that it probably belonged to that distinguished general.

Size $10\frac{1}{4}$ in. by $6\frac{1}{4}$ in. (Major D. Price).

XLI.

حبيب السّير (٩)

Habíb as-Síyar.—The fourth Chapter and conclusion of the third volume, viz. :

Chapter IV.—An account of Sháh Isma'íl Safawí and of his

[1] 4me Série, tome xvii. p. 107 *et seq.*

[2] 4me Série, tome xix. pp. 58-93, 216-288.

[3] Die Geschichte Tabaristan's und der Serbedare nach Chondemir: persisch und deutsch, von Dr. B. Dorn ; in the Mém. de l'Acad. des. Sc. de St. Petersbourg, vi. sér. tome viii. Also separately, 4to. St. Petersbourg, 1850, pp. 28-67, 96-182.

[4] 6me Série, tome iii. pp. 328-49, 475-92.

ancestors, continuing the history of Persia, down to A.H. 930 (A.D. 1523), when the author wrote this Chapter.

Conclusion.—Geographical notices of various countries, cities, mountains, islands, rivers, &c. A description of the wonders of the world, and of different animals, and a brief account of holy and learned men.

Foll. 288. Nineteen lines in a page. Written in Shikastah Ámíz, in A.H. 1239 (A.D. 1823).

Size 11 in. by $5\frac{3}{4}$ in. (J. Romer, Esq.)

XLII.

نگارستان

NIGÁRISTÁN.[1]—A collection of detached relations or anecdotes of various dynasties who have ruled in the East, and of celebrated persons, from the time of Nizár Ben Ma'add Ben 'Adnán to that of the author, by Ahmad Ben Muhammad Ben 'Abd al-Ghafúr al-Ghaffárí al-Kazwíní. Al-Ghaffárí has derived his materials from the most authentic sources; in his preface he enumerates no less than twenty-eight standard works which he consulted, and from which he has extracted his anecdotes.[2] The date of the composition of the Nigáristán is expressed by the letters of its name, according to the Abjad, viz., A.H. 959 (A.D. 1551).

From the nature of this work it would be impossible to give an exact idea of its contents, without enumerating each separate anecdote. This has already been done by M. Krafft, in his Catalogue of the MSS. preserved in the Royal Oriental Academy at Vienna.[3] It will be sufficient here to state that the work comprises anecdotes of the following persons and dynasties:

Nizár Ben Ma'add Ben 'Adnán and his three sons. Muhammad. The Twelve Imáms. The Khalífahs of the Baní Umayyah and Baní 'Abbás. The Barmakides. The Táhirides. The Suffárides. The Sámánides. The Dílamites. The Ghaznavides. The Ghúrides. The Buwaihides. The Saljúks. The Kings of Khárizm. The Atábaks. The Fátimites. The Is-

[1] Háj. Khalf., tom. vi. p. 381.

[2] These will be found enumerated in Hammer-Purgstall's Geschichte der schönen Redekünste Persiens, pp. 307-9, and in M. Krafft's valuable Catalogue, Die arabischen, persischen und türkischen Handschriften der KK. orientalischen Akademie zu Wien. 8vo. Wien, 1842.

[3] Krafft, p. 88 *et seq.*

ma'ílis. The Karákhitáians. The rulers of Luristán. The Mongols. Amír Chúbán and his descendants. The Ílkánians. The Muzaffarides. The Kurts. The Sarbadárians. The Tímúrides. The Karà Kúyunlú and the Ák Kúyunlú.

Foll. 247. Seventeen lines in a page. Well written in Nasta'lík, in A.H. 1059 (A.D. 1649).

Size 11½ in. by 7 in. (J. Romer, Esq.)

XLIII.

زبد التاريخ

ZUBD AT-TÁRÍKH.—A concise general history, more especially relating to Persia, from the earliest times to A.H. 1063 (A.D. 1652), by Kamál Ben Jalál, who held the post of royal astrologer in the reign of Sháh 'Abbás II., of the Safawí dynasty of Persia.

Sir John Malcolm has referred to this work as one of the principal authorities for his account of the early Safawí monarchs. He calls the author Muhammad Kamál Ibn Isma'íl, and states that, though a flatterer, he is considered the best authority.[1] The title of the work, as given above, occurs on the back of the first leaf, but is not mentioned in the short preface, of a few lines only, in which the author names himself Kamál Ben Jalál, the astrologer. The present MS. belonged to Sir John Malcolm, but I cannot discover any ground for the author's name being as he gives it.

The Zubd at-Táríkh is not systematically divided into books or sections, and the accounts of the dynasties follow each other as nearly as possible in chronological order; many races are, however, only mentioned incidentally, and the author frequently confines himself to a mere list of names. The work is too concise to be of any great utility, but is valuable in that portion which treats of the early Kings of the Safawí dynasty. The previous part only occupies thirty-six leaves in the present volume.

Contents:—

Preface. Adam and the Prophets. The Péshdádians. The Kaiánians. The Mulúk at-Tawá'if. The Sásánians. Muhammad. 'Alí. Fátimah. The Imáms, descendants of 'Alí. 'Alí and his descendants have each a separate chapter, in which occur incidentally accounts of Abú Bakr, 'Umar, and 'Usmán; of the Baní Umayyah; the Baní 'Abbas; the Sámánides; the Suffárides; the Dílamites of Gílán and Jurján; the Buwaihides;

[1] History of Persia, vol. i. p. 495, *note*.

the Ghaznavides; the Saljúks of Persia; the Assassins; the Atábaks of Fárs; and the Khárizmians. Changíz Khán, his sons and successors. Húlákú Khán and his successors in Persia. The Ílkánians. The Muzaffarides. Tughá Tímúr Khán. The Sarbadárians. Tímúr and his successors, to Badí' az-Zamán. 'Umar Shaikh, and his descendants, to the time of the Mongol Emperor Sháh Jahán. The Saljúks of Rúm, from their origin to their extinction, in A.H. 677 (A.D. 1278). The Ottomans, from their origin to the time of Muhammad IV., son of Ibráhím. The Úzbak Kháns of Máwará an-Nahr, from Abú al-Khair Khán, to the time when the author wrote. The Karáí Kúyunlú, from their origin to the death of Hasan-'Alí, the last of the race. The Ák Kúyunlú, from Hasan Bég Ben 'Alí Bég, to the death of Alwand Bég, the last of the race, in A.H. 916 (A.D. 1510). The Safawíyah Kings of Persia, from their origin, to the author's own time, viz., A.H. 1063 (A.D. 1652).

Foll. 115. Fifteen lines in a page. Plainly written in Nasta'lík, in A.H. 1088 (A.D. 1677).

Size 7¼ in. by 4½ in. (Sir J. Malcolm.)

XLIV.

مرات العالم

MÍRÁT AL-'ÁLAM.—A general history, comprising a preface, seven books, and a conclusion, by Bakhtáwar Khán, who composed the work in A.H. 1079 (A.D. 1668), and dedicated it to the Emperor Aurangzíb.

Contents :—

Preface.—Account of the creation, of the Jinn, and of Iblís.

Book I.—Divided into four chapters. 1. History of the Patriarchs and Prophets, of Jesus Christ, of the Apostles, of the Seven Sleepers, and of St. George. 2. Account of the ancient Philosophers. 3. History of the early Kings of Persia, comprising the Péshdádians, the Kaiánians, the Mulúk at-Tawáïf, the Sásánians, and the Akásirah, to the death of Yazdajird. 4. History of the Kings of Yaman, from Kahtán to the time of Muhammad.

Book II.—Divided into twelve chapters. 1—3. History of Muhammad. 4. The first four Khalífahs. 5. The twelve Imáms. 6. The ten Mubashshir. 7. The Companions of the Prophet. 8. The Disciples of the Companions and their disciples. 9. The four Mujtahid Imáms of the Sunnís. 10. The seven readers of the Kurán. 11. Of the traditionists. 12. Of the Saints, Ascetics, and learned men of Arabia, Persia and India.

Book III.—Divided into eight chapters. 1. The Khalífahs of the Baní Umayyah. 2. The Khalífahs of the Baní 'Abbás. 3. The dynasties contemporary with the 'Abbásides, comprising: The Táhirides, from Táhir Ben Husain Zú al-Yumnain to A.H. 259 (A.D. 872), when the last king submitted to Ya'kúb Lais. The Suffárides, from Ya'kúb Lais to the death of Táhir Ben Muhammad. The Sámánides, from Amír Isma'íl to the death of Isma'íl Ben Núh, in A.H. 395 (A.D. 1004). The Ghaznavides, from Mahmúd Ben Sabuktagín to the defeat and imprisonment of Khusrú Malik by Shiháb ad-Dín Muhammad Ghúrí. The Ghúrides, from 'Alá ad-Dín Hasan Jahánsúz to the death of Mahmúd Ben Ghiyás ad-Dín and their subjugation by the Khárizmians. The Buwaihides, from 'Imád ad-Daulah to the death of Abú 'Alí Kai Khusrú, in A.H. 487 (A.D. 1094). The Saljúks of Persia, from Tughril Bég to the death of Rukn ad-Dín Tughril, in A.H. 590 (A.D. 1193). The Saljúks of Kirmán, from Kádard Ben Chakar Bég to the defeat of Muhammad Sháh by Malik Dínár, in A.H. 583 (A.D. 1187). The Kings of Khárizm, from their origin to the expulsion of Jalál ad-Dín Mankbarní by the Mongols. The Salgharíyah Atábaks of Fárs, from Muzaffar ad-Dín Sankar to A.H. 666 (A.D. 1267). The Atábaks of Syria and Mausil, from Áksankar to the death of Malik Sálih, son of Badr ad-Dín Lúlú. The Atábaks of 'Irák and Ázarbáïján, from Ildaguz to the death of Muzaffar ad-Dín Úzbak, in A.H. 622 (A.D. 1225). The Fátimites, from Abú al-Kásim Muhammad to the death of Al-'Ázid Lidín Allah, in A.H. 567 (A.D. 1171). The Assassins, from Hasan Sabáh to the death of Rukn ad-Dín Khawar Sháh. The Karákhitáians of Kirmán, from Burák Hájib to Kutb ad-Dín Sháh Jahán, who was deposed by Uljáïtú Sultán. 4. The Greek Emperors of Constantinople. The Saljúks of Rúm, from their origin to the death of Kai Kubád, the last of the dynasty. The Dánishmandíyah of Asia Minor, from their origin to Isma'íl, son of Zú an-Nún Ben Muhammad. The Salíkíyah of Ázarbáïján, from their origin to Malik Salík Malik Sháh. The Mankúchakíyah in Ázarbáïján and Kamákh, from their origin to Dáwud Sháh Ben Bahrám Sháh. The Karámánians, from their origin to Kásim Bég, son of Ibráhím Bég. Zú al-Kadr and his successors in Malátíyah and Abulistán, to 'Alá ad-Daulah. The Ottomans, from Sultán 'Usmán Ben Amír Tughril to Sultán Muhammad IV. who came to the throne in A.H. 1058 (A.D. 1648.) 5. The Sharífs of Makkah and Madínah, from Sayyid Muhammad to Sharíf Sa'd Ben Sharíf Zaid. 6. The Kháns of the Turks, from their origin to Yasúkí Bahádur, the father of Changíz Khán. 7. Changíz

Khán and his descendants, comprising: An account of Changíz Khán. Uktáï Káan and his descendants, to Ílchí Tímúr Kaán. Júgí Khán and his descendants, Kháns of Kipchak, to Shaikh Ṣadr Khán Ben Abú al-Khair Khán. Húlákú Khán and his descendants in Persia, to Núshírwán, the last of the dynasty. Chaghtáï Khán and the Kháns of Túrán to Sultán Mahmúd Khán Ben Suyúrghatmish. The Shaibánians, or Úzbak Kháns of Máwará an-Nahr, from Sháhí Bég Khán Ben Pír Budák to the author's own time. The Kháns of Káshgar, from Tughlak Tímúr Khán to the time of the author. 8. History of the Kings of Persia, who reigned after the death of Abú Sa'íd Bahádur, viz: The Chúbánians,[1] from Amír Chúbán to the death of Malik Ashraf. The Ílkánians, from Amír Shaikh Hasan Buzurg to the death of Sultán Ahmad Ben Uwais, who was slain by Karà Yúsuf, the Turkmán. Amír Shaikh Abú Ishák Ínjú and the Muzaffarides, from Amír Mubáriz ad-Dín Muhammad to their extirpation by Tímúr, in A.H. 793 (A.D. 1391). The Kurts, from their origin to their extinction by Tímúr, in A.H. 783 (A.D. 1381). The Sarbadárians, from their origin to the submission of Khájah 'Alí Muayyad to Tímúr.

Book IV.—Divided into five chapters. 1. Account of Tímúr and his descendants, to the death of 'Umar Shaikh Mírzá, in A.H. 899 (A.D. 1493). 2. Account of Sultán Husain Abú al-Ghází and his sons Badí' az-Zamán and Muzaffar Husain Mírzá. 3. The Karà Kúyunlú, from Karà Yúsuf to their extinction in A.H. 873 (A.D. 1468). 4. The Ák Kúyunlú, from Hasan Bég Ben 'Alí Bég to the subversion of their power by Sháh Isma'íl Safawí. 5. The Safawíyah Kings of Persia, from their origin to the time of Sháh Sulaimán, son of Sháh 'Abbás II., who ascended the throne in A.H. 1077 (A.D. 1666).

Book V.—Divided into an introduction and nine chapters. Introduction: containing an account of the Hindús and of their kings previously to the introduction of the Islám. 1. History of the Kings of Dihlí, from Shiháb ad-Dín Muhammad Ghúrí to Ibráhím Lúdí. 2. History of the Kings of the Dakhin,[2] comprising: The Bahmanís of Kalbargah, from their origin to the time of Kalím Allah. The Barídíyah dynasty of Ahmadábád, from the time of Kásim Barid to that of Amír Barid Sháh II. The 'Imádsháhís of Barár, from Fath Allah to the subjugation of

[1] Amír Chúbán and his descendants are sometimes reckoned as a distinct dynasty, but they never actually attained independent power, though they virtually exercised sovereignty.

[2] The author states that he has derived this portion of his work from the Tárikh-i Firishtah, described *infrà*, No. XLVIII.

the province by the Nizám al-Mulkíyah. The Nizám al-Mulkíyah dynasty of Ahmadnagar, from their origin to their extinction in the time of Murtaza Nizám Sháh II. The 'Ádilsháhíyah dynasty of Bíjápúr, from their origin to the time of 'Alí 'Adil Sháh II. The Kutb al-Mulkíyah dynasty of Gulkundah, from their origin to the time of 'Abd Allah Kutb al-Mulk, who became tributary to Sháh Jahán. 3. History of the Kings of Gujarát, from Muzaffar Khán Gujarátí to A.H. 980 (A.D. 1572), when Gujarát was annexed to Akbar's empire. 4. History of the rulers of Sind and Thathah, from the Muhammadan conquest to the annexation of Sind to the Mongol empire, in A.H. 1001 (A.D. 1592). The rulers of Multán, from the Muhammadan conquest by Muhammad Kásim to the time of Lashkar Khán, when Multán became a province of the Mongol empire. 5. The Púrbí Kings of Bengal, from the time of Fakhr ad-Dín to A.H. 983 (A.D. 1575),[1] when Bengal became annexed to the empire of Akbar. 6. The Kings of Málwah, to A.H. 977 (A.D. 1569),[2] when Báz Bahádur submitted to Akbar's forces. 7. The Fárúkíyah Kings of Khándísh, from the time of Malik Rájah to A.H. 1008 (A.D. 1599), when Bahádur Khán submitted to Akbar. 8. The Sharkí dynasty of Jaunpúr, from the time of Khájah Jahán to the subversion of the monarchy by Sikandar Lúdí and the death of Sultán Husain Sharkí, the last of the dynasty. 9. The Kings of Kashmír, from the introduction of the Islám, by Sháh Mír Shams ad-Dín, to the time when Kashmír became annexed to Akbar's empire.

Book VI.—History of the Mongol Emperors of Hindústán, divided into five chapters. 1. Bábar. 2. Humáyún. 3. Akbar. 4. Jahángír. 5. Sháh Jahán.

Book VII.—History of the Emperor Aurangzíb 'Álamgír, divided into three chapters. 1. Account of his life, previous to his accession, and of the first ten years of his reign. 2. Account of his character and virtues, and of his children, and of the different provinces and Súbahs of Hindústán; also an account of the contemporary sovereigns. 3. Biographies of holy and learned men, from the time of Akbar, and of celebrated caligraphists. A narration of remarkable events and wonderful things, and a notice of the labours of the author.

Conclusion.—Biographies of poets, arranged in alphabetical order.

This most comprehensive history, though in many respects to

[1] In the Tabakát-i Akbarsháhí this date is A.H. 984 (A.D. 1576). See *infrà*, p. 60, note 3.

[2] Firishtah gives the date A.H. 978 (A.D. 1570).

concise, is of considerable value, especially in its biographical portions. It is of rare occurrence.

Foll. 282. Twenty-nine and thirty-one lines in a page. Written partly in Nasta'lík and partly in Shikastah Ámíz and Shikastah.

Size 17½ in. by 10 in. (J. Romer, Esq.)

XLV.

مرات آفتاب نما

Mirát-i Aftáb Numá.—A general history, comprising an introduction, two parts, and a conclusion, by the Nawáb 'Abd ar-Rahman Sháh Nawáz Khán Háshimí Banbání al-Dihlawi, who dedicated his work to Shah 'Álam. The date of the composition of this history is expressed by its title, the letters of which form a chronogram, and, according to the Abjad, give the date A.H. 1217 (A.D. 1802).

I have not been able to ascertain any particulars of the life of Sháh Nawáz Khán, except that he was prime-minister of Sháh 'Álam. It is necessary to remark that he must not be confounded with his more celebrated namesake the Nawáb Samsám ad-Daulah Sháh Nawáz Khán, the Díwán of the Dakhin under Salábat Jang, and the author of the Maásir al-Umará.[1]

The contents of the Mirát-i Áftáb Numá is as follows :

Introduction.—On the advantages of the study of history.

Part I.—Divided into six books, each of which is subdivided into several chapters.

Book I.—An account of the creation, and of created beings and things.

Book II.—History of the Prophets, from the time of Adam to that of Muhammad.

Book III.—The history of Muhammad, of the first four Khalífahs, and of the twelve Imáms.

Book IV.—Account of celebrated Súfís, Darwíshs, and religious men and sects; and biographies of 'Ulamá and lawyers, physicians and philosophers, poets and caligraphists.

Book V.—An account of various dynasties. The author in this book gives the *names* of almost every dynasty that has ruled in the East, but adds little more, and generally dismisses a dynasty with a simple statement of the number of kings. Occasionally, however, we find a concise history of one or more of the most remarkable persons of certain races. This is the case in the following instances, viz. : The Péshdádians. The Kaiánians.

[1] Described *infrà*, Nos. CI—CIII.

The Mulúk at-Tawáïf. The Sásánians. The Kings of Babylon, Syria, of the Jews, and of the Greeks. The Himyárites. The Ethiopians. The Turks, from Japhet. The Khalífahs of the Baní Umayyah and Baní 'Abbás. The Suffárides. The Sámánides. The Ghaznavides. The Kings of Gílán, and the Buwaihides.... The Saljúks. The Atábaks of Fárs. The Ghúrides. The Kings of Dihlí. The Changízkhánians. The Kings of Gujarát. The Bahmanís. The Safawís of Persia. The Afgháns of Dihlí. The Hindú Rájahs of India. I have not thought it necessary to specify the other dynasties mentioned in this book, the information being so scanty as to be of no utility.

Book VI.—History of Tímúr and his descendants, and of the Mongol Emperors of Hindústán to the thirtieth year of Sháh 'Álam, viz., A.H. 1202 (A.D. 1787). Biographies of the Amírs and Wazírs who flourished in the time of the Tímúrides, and an account of celebrated singers and musicians, comprising a description of the various musical modes, &c.

Part II.—Is divided into eight books.

Book I-VII.—A description of the seven climates, and of the places, provinces, and cities situate therein.

Book VIII.—An account of the seven seas.

Conclusion.—Giving an account of divers wonderful things, strange animals, &c.

The Mirát-i Áftáb Numá is a work of little or no value as a history. The biographical part, especially Book 4 of Part I., is, however, very interesting; and the concluding portion of Book 6 is worthy of notice, as one of the sources to be consulted on the curious subject of the music of Asia.

It is to be observed that there is some discrepancy between the division into Books, &c., of the first Part, in the body of the work, and in the account given of such division in the preface. This discrepancy occurs both in the present volume, and in the only other MS. I have had an opportunity of consulting (Brit. Mus., No. 16,697).[1] For instance, Book 5 of Part I., is called in the Rubrics, Book 6: the actual Book 6, containing the history of Tímúr and his descendants, appearing merely as a chapter; and the account of the musicians, which it must be observed is not mentioned at all in the preface, is headed Book 9. The subject matter, however, follows in the order given

[1] The British Museum MS. was presented by the author to Colonel D. Ochterloney, was subsequently given by the Colonel to Major Yule, and now forms part of the valuable collection of MSS. offered by the sons of the latter officer to our national library.

in the preface, and there is no ground for supposing that anything has been omitted.

Foll. 402. Seventeen lines in a page. Well written in Nasta'lík, in A.H. 1228 (A.D. 1813).

Size 11¾ in. by 6¾ in. (Sir J. Malcolm.)

III.—INDIA.

1. *General Histories of India.*

XLVI.

طبقات اكبرشاهي

TABAKÁT-I AKBARSHÁHÍ.[1]—A general history of India, by the Khájah Nizám ad-Dín Ahmad Ben Muhammad Mukím al-Harawí, who composed his work in A.H. 1002 (A.D. 1593).[2]

The Khájah Mukím, the father of the author, was Díwán of the household of Bábar, and subsequently served under the Emperors Humáyún and Akbar. In the twenty-ninth year of Akbar's reign, Nizám ad-Dín was appointed Bakhshí of Gujarát, which office he held for a long time. He died in A.H. 1003 (A.D. 1594).

The Tabakát-i Akbarsháhí is the first work especially devoted to the general history of India, excluding that of other countries, and was compiled by its author from the most authentic sources. Much of the work is very concise, but the first book is particularly important, and full of most interesting detail: it occupies about one-half of the entire history. Firishtah, and other subsequent writers, have borrowed freely from this work of Nizám ad-Dín Ahmad.

In the preface the author gives the following table of contents:

Introduction.—Containing the history of the Ghaznavides.
Book I.—History of the Kings of Dihlí.
Book II.—History of the Kings of the Dakhin.

[1] This work is sometimes called the Tárikh-i Nizámí, by which name it is quoted in the Muntakhab at-Tawárikh, as well as in the Makhzan-i Afghání. In the Rauzat at-Táhirín it appears to be called the Tárikh-i Sultán Nizámí. But the name by which it is best known in literary circles is the Tabakát-i Akbarí. Elliot, Bibl. Index, vol. i. p. 178.

[2] The author, in his preface, states that he has brought the history down to A.H. 1001 (A.D. 1592), but in the body of his work the events of another year are recorded.

Book III.—History of the Kings of Gujarát.
Book IV.—History of the Kings of Bengal.
Book V.—History of the Kings of Málwah.
Book VI.—History of the Kings of Jaunpúr.
Book VII.—History of the Kings of Sind.
Book VIII.—History of the Kings of Kashmír.
Book IX.—History of the Kings of Multán.
Conclusion.—Treating of things peculiar to India, and miscellaneous remarks (سخنان متفرق).

Colonel Stewart states in his account of this work[1] that the Introduction consists of some general remarks on the ancient history of India and the Hindús; he assigns the account of the Ghaznavides to the first book, and omits to mention altogether the history of Kashmír. Sir Henry Elliot, in his description of the Tabakát-i Akbarsháhí, reproduces the table of contents from Stewart's Catalogue,[2] but remarks in a note that it contains both more and less than he has seen in other copies. The table of contents given by the author appears, however, to be correct, as it coincides with the MSS. consulted by Sir Henry Elliot, with the present MS., and with several others to which I have had an opportunity of referring,[3] all of which comprise the same matter; the present MS. and one other differing from the rest merely in the order of sequence of the books.

Contents:—

Introduction.—History of the Ghaznavides, from the time of Sabuktagín to that of Khusrú Malik Ben Khusrú Sháh, King of Láhúr, who was conquered by Shiháb ad-Dín Muhammad Ghúrí, in A.H. 583 (A.D. 1187), and was subsequently put to death by his order.

Book I.—History of the Kings of Dihlí, from the time of Shiháb ad-Dín Muhammad Ghúri; comprising: The history of Kutb ad-Dín Aibak. Taj ad-Dín Yaldúz. Násir ad-Dín Kubáchah. Bahá ad-Dín Tughril. The first four Khiljí princes of Lakhnautí. Árám Sháh, and his successors at Dihlí. The Khiljí Kings of Dihlí. The house of Tughlak. The Sayyids. The Afghán Kings of Dihlí, from Buhlúl Lúdí, to the defeat of Ibráhím, son of Sikandar Lúdí, by Bábar, in A.H. 932 (A.D. 1525).

[1] Catalogue of the Library of Tippoo Sultan, p. 11. Stewart's table of contents is very incorrect.

[2] Elliot, Bibl. Index, vol. i. p. 179.

[3] East India Company's Library, Nos. 731, 967, 997, 998.

Bábar. Humáyún. Shír Sháh (who expelled Humáyún) and his successors, to the extinction of the Afghán power at Dihlí, and Akbar's accession to the throne at Kalánúr; continuing the history of Hindústán to A.H. 989 (A.D. 1581).[1]

Book II.—A concise history of the Kings of the Dakhin, comprising: The Bahmaní dynasty, from 'Alá ad-Dín Hasan, who founded the monarchy in A.H. 748 (A.D. 1347), to its extinction in A.H. 935 (A.D. 1528). The Nizámsháhí Kings of the Bahrí dynasty of Ahmadnagar, from the foundation of the monarchy, to A.H. 999 (A.D. 1590), when Burhán Nizám Sháh was still reigning. The 'Ádilsháhí Kings of Bíjápúr, from the origin of the dynasty to A.H. 1002 (A.D. 1593), when Ibráhím 'Ádil Sháh II. was on the throne. The Kutb al-Mulkíyah Kings of Gulkundah, from their origin to A.H. 1002 (A.D. 1593), when Muhammad Kulí Kutb Sháh was regnant.

Book III.—The history of the Kings of Gujarát, from the beginning of A.H. 793 (A.D. 1390) to A.H. 980 (A.D. 1572), when that kingdom became a province of Akbar's empire.

Book IV.—The history of Málwah, from A.H. 809 (A.D. 1406) to its incorporation with the kingdom of Gujarát in A.H. 937 (A.D. 1530); and a continuation of the history, to A.H. 977 (A.D. 1569), when Báz Bahádar submitted to Akbar, after a reign of sixteen years.[2]

Book V.—History of Bengal, from the time of Sultán Fakhr ad-Dín, in A.H. 741 (A.D. 1340) to A.H. 984 (A.D. 1576), when Dáwud Ben Sulaimán Karání was defeated by Akbar's forces, and slain, and Bengal was annexed to the empire of the Mongols.[3]

Book VI.—The history of the Sharkí dynasty of Jaunpúr,

[1] The history of Akbar's reign only extends thus far in the present MS., but in the other copies that I have seen it is continued to A.H. 1002 (A.D. 1593), the thirty-eighth year of Akbar, and concludes with an account of the Amírs, learned and holy men, physicians, poets, &c., who lived during the early part of the reign. The portion of the present MS., which relates to Akbar, is exceedingly faulty, omissions are frequent and considerable, and it ends abruptly; taking up the thread of the narrative, without a break in the line, in the midst of the account of the Shaikhs. In addition to these imperfections the leaves in this part of the volume have been misplaced by the binder.

[2] Firishtah places his submission in A.H. 978 (A.D. 1570), and says that he reigned seventeen years: the Mirát al-'Álam agrees with the Tabakát-i Akbarsháhí.

[3] Firishtah says that Dáwud was slain in A.H. 983 (A.D. 1575), and the Mirát al-'Álam gives the chronogram ملك سليمان زداود رفت which fixes his death in the same year.

from the commencement of A.H. 784 (A.D. 1382),[1] the time of the accession of Khájah Jahán ash-Sharkí, the first independent King of Jaunpúr, to the extinction of the monarchy in A.H. 881 (A.D. 1476), when Sultán Husain Ben Mahmúd Sháh Sharkí was defeated by Sikandar Ben Buhlúl, King of Dihlí.

Book VII.—History of the Muhammadan Kings of Kashmír, from A.H. 715 (A.D. 1315) to A.H. 992 (A.D. 1584): that is, from the time of Shams ad-Dín Sháh Mír, to the period when Yúsuf Sháh agreed to pay tribute to the Mongol Emperor.

Book VIII.—History of Sind, from A.H. 86 (A.D. 705), but more especially of the Jámí and Arghúníyah dynasties, to the submission of Mírza Jání Bég to Akbar, and the final annexation of the whole province to the Mongol empire, in A.H. 1001 (A.D. 1592).

Book IX.—The history of Multán, from the Muhammadan conquest by Muhammad Kásim, but more particularly of the independent monarchy established by Shaikh Yúsuf, in A.H. 847 (A.D. 1443) to the time when that province was annexed to the Mongol empire.

Conclusion.—A concise statement, comprised in a few lines, of the area of Akbar's empire, the number of cities and villages therein, and of its revenue.

Short extracts from the Tabakát-i Akbarsháhí have been published by Sir H. Elliot, in text and translation; they relate to the Ghaznavides, to Khizr Khán Ben Sulaiman, the first of the Sayyid dynasty of Dihlí, and to Akbar.[2]

Foll. 517. Twenty-one lines in a page. Well written in a small Nasta'lik hand. The present MS. is imperfect in many places, and is very deficient in the portion relating to the reign of Akbar, which terminates abruptly.[3] It is, moreover, difficult of reference, from the leaves having been misplaced by the binder, and from the entire omission of the rubrics after fol. 283.

Size 9¾ in. by 4¾ in. (J. Romer, Esq.)

[1] All the MSS. that I have seen give the date at the head of this book as above, but the book itself commences with an account of Khájah Jahán, the first King of Jaunpúr, who was sent to that province by Sultán Mahmúd Sháh, King of Dihlí, in A.H. 796 (A.D. 1393). This latter date, moreover, coincides with the author's preface as given in the India House MS. No. 997.

[2] Elliot, Bibl. Ind. Vol. i. p. 186, and منتخبات p. ۴۷.

[3] See *suprà*, p. 60, note 1.

XLVII.

تاريخ حقّي

Táríkh-i Hakkí.—A compendious general history of the Muhammadan dynasties of India, to the time of Akbar, by the Shaikh 'Abd al-Hakk Ben Saif ad-Dín Dihlawí, who composed his work in A.H. 1005 (A.D. 1596).

'Abd al-Hakk was a descendant of one of Tímúr's followers. He wrote numerous works on various subjects, amounting altogether to more than one hundred.[1] I have not been able to ascertain the year of his death, but Sir Henry Elliot, quoting the Pádsháh-Námah of 'Abd al-Hamíd Láhúrí, says that "in the year 1047 H., although he was then ninety years old, he is said to have been in full possession of his faculties, and to have employed himself in religious duties, in instruction and composition, as vigorously as if he had been still a young man."[2]

The Táríkh-i Hakkí is too concise to be of any great utility, but that portion which is drawn from extraneous sources is taken from the best authorities; and as the remainder depends upon verbal information and the personal observation of the author, it is worthy of notice. It may, however, be considered as superseded by the زبدة التواريخ Zubdat at-Tawáríkh, which is a second and enlarged edition of the work of 'Abd al-Hakk, by his son Shaikh Núr al-Hakk al-Mushrakí al-Dihlawí al-Bukhárí. I have not met with this latter work, but Sir Henry Elliot states that it commences with the reign of Kutb ad-dín, and ends with the close of Akbar's reign, which is copiously abstracted from the Akbar Námah, and comprises one-half of the entire history of the Dihlí emperors.[3] The present MS. is the only copy of the Táríkh-i Hakkí that I have seen; there is a lacuna between the second and third leaves, and the author's name does not appear. It contains:—

The history of Shiháb ad-Dín Muhammad Ghúrí and the Slave Kings of Dihlí, from A.H. 588 (A.D. 1192) to Mu'izz ad-Dín Kai Kubád. The Khiljí Kings of Dihlí. The house of Tughlak. The Sayyids, from Khizr Khán to 'Alá ad-Dín Ben Muhammad Sháh. The house of Lúdí, from Sultán Buhlúl to the defeat of Ibráhím Sháh, the last of the Afghán Kings of Dihlí, by Bábar, in A.H. 932 (A.D. 1525.) The Mongol Emperors

[1] Elliot, Bibl. Index. vol. i. p. 274.
[2] Ibid. vol. i. p. 275.
[3] Ibid. vol. i. p. 282.

Dábar and Humáyún. The usurpation of Shír Sháh Súr and his successors. The restoration and death of Humáyún and the accession of Akbar. The Sultáns and Governors of Bengal, from Muhammad Bakhtyár Khiljí to the defeat of Dáwud Khán Ben Sulaimán Karání by Akbar's forces. The Sharkí Kings of Jaunpúr, from Khájah Jahán to the subjugation of the principality, by Sikandar Lúdí, in A.H. 881 (A.D 1476). The Kings of the Dakhin, viz.: the Bahmaní dynasty of Kalbargah, from 'Alá ad-Dín Hasan Gángú to Kalím Allah, who was deposed by his minister Amír Baríd; the Nizámsháhí dynasty of Ahmadnagar, from their origin to A.H. 1005 (A.D. 1596), when the author wrote; the origin of the 'Ádilsháhí dynasty of Bijápúr, and an account of Isma'íl 'Ádil Khán. Account of Ghiyás ad-Dín Ben Mahmúd Khiljí, King of Málwah, and of his successors Násir ad-Dín and 'Alá ad-Dín Sultán Mahmúd II., to A.H. 937 (A.D. 1530), when Málwah became incorporated with Gujarát.

Sir Henry Elliot has given some extracts from the Táríkh-i Hakkí, both in the original and translation, relating to the Kings of Dihlí.[1]

Foll. 118. Fifteen lines in a page. Well written in Nasta'lík. Size 9 in. by 5½ in. (Sir A. Malet, Bart.)

XLVIII.

(1) تاریخ فرشته

Táríkh-i Firishtah.—A general history of India, comprising an introduction, twelve books, and a conclusion, by Muhammad Kásim Hindú Sháh, surnamed Firishtah, who dedicated his work to Násir ad-Dín Ibráhím 'Ádil Sháh of Bijápúr, in A.H. 1018 (A.D. 1609).

There is considerable uncertainty as to the time both of the birth and death of Firishtah. General Briggs says that he was born at Astarábád, about A.D. 1570, and supposes that he died in A.D. 1612.[2] M. Mohl, however, places his birth in A.D. 1550,[3] and thinks that he revised his work at least up to A.D. 1623. Sir Henry Elliot states these differences, but has not cleared up the doubt;[4] he, however,

[1] Elliot, Bibl. Index. Vol. i. p. 276, and منتخبات p. ٦٠

[2] Briggs, History of the Rise of the Mahomedan Power in India. 4 vols. 8vo. London, 1829. Vol. i. Preface, pp. xl—xliv.

[3] Journal des Savans, 1840, p. 213.

[4] Elliot, Bibl. Index, vol. i. p. 310. I must add, that in the MS. described *infrà*, No. XLIX., it is stated that the author corrected the history of the Baríd-sháhís of Bidar to A.H. 1036 (A.D. 1626), when Baríd Sháh was in bondage at

inclines to the opinion of M. Mohl as regards Firishtah's birth. Firishtah, in his younger days, held considerable offices under Murtaza Nizám Sháh of Ahmadnagar, and enjoyed the favour of his successor Mírán Husain Nizám Sháh; subsequently to the death of the latter, he left Ahmadnagar and proceeded to Bíjápúr, where he arrived, as he himself tells us in his preface, in A.H. 998 (A.D. 1589). Ibráhím 'Ádil Sháh, shortly after his arrival, persuaded him to undertake his history, which he did accordingly, and dedicated it to his sovereign and patron, in A.H. 1018 (A.D. 1609). He mentions in the preface no less than thirty-five works which he consulted in the composition of his history.[1] The Táríkh-i Firishtah is remarkable for its impartiality; but as the author was a Shí'ah it is somewhat tainted with prejudice against the Sunnís. Sir Henry Elliot observes that he does not even flatter the prince in whose reign he lived; a rare excellence in Muhammadan historians.

Contents :—

Introduction.—On the Æras of the Hindús. The history of the early Kings of India, and of the rise and progress of Muhammadanism in that country.

Book I.—History of the Ghaznavides, Kings of Ghaznín and Láhúr, from Sabuktagín to the defeat of Khusrú Malik, by Muhammad Ghúrí, in A.H. 582 (A.D. 1186).[2]

Book II.—History of the Kings of Dihlí, from the time of Shiháb ad-Dín Muhammad Ghúrí, comprising: An account of Kutb ad-Dín Aibak. Táj ad-Dín Yaldúz. Árám Sháh. Shams ad-Dín Altamish and his successors. The Khiljís. The house of Tughlak. The Sayyids. The Afgháns, to the defeat of Sultán Ibráhím Ben Sultán Sikandar, the last of the Afghán dynasty, by Bábar, in A.H. 932 (A.D. 1525). Bábar. Humáyún. Shír Sháh and his successors. Restoration of Humáyún and his death. Reign of Akbar, to his death in A.H. 1014 (A.D. 1605).

Bíjápúr, واحال كه تاريخ هجري سنه ست و ثلثين و الف است
برید شاه در بیجاپور بقید است In the same MS., at the end of the history of Málwah, it is also stated that that portion of the work was completed in the same year, تا این زمان که سنه ست ثلثین الف است

[1] Briggs, History, &c., vol. i. Preface, p. xlix. General Briggs adds that, besides the works specified in the author's preface, quotations are made from twenty others in the body of the work. The titles of these are given in a note by the learned general. Ibid, p. l, note.

[2] Most historians state that this event occurred in the following year.

Book III.—History of the Kings of the Dakhin, divided into six chapters, viz.: 1. The Bahmanís of Kalbargah and Bídar, from the time of 'Alá ad-Dín Hasan Gángú, the first of the Bahmaní dynasty, to the death of Kalím Allah, the last Bahmaní king, at Ahmadábád, in A.H. 934 (A.D. 1527). 2. The 'Ádilsháhíyah dynasty of Bíjápúr, from the time of Yúsuf 'Ádil Sháh to A.H. 1005 (A.D. 1596). 3. The Nizámsháhíyah dynasty of Ahmadnagar, from the time of Ahmad Nizám Sháh Bahrí to A.H. 1016 (A.D. 1607). 4. The Kutbsháhíyah dynasty of Tilang or Gulkundah, from the origin of the family to A.H. 995 (A.D. 1586). 5. The 'Imád al-Mulkíyah dynasty of Barár, from the origin of the family to the conquest of Tufál Khán, by Murtaza Nizám Sháh, and his death in A.H. 982 (A.D. 1574).[1] 6. The Baríd-íyah dynasty of Bídar, from their origin to A.H. 1018 (A.D. 1609), when Amír Baríd Sháh was on the throne, and the author wrote this portion of his work.[2]

Book IV.—History of the Kings of Gujarát, from A.H. 793 (A.D. 1390) to the reign of Muzaffar III., and the final destruction of the monarchy, by Akbar, in A.H. 991 (A.D. 1583).

Book V.—History of the Kings of Málwah and Mandú, from A.H. 710 (A.D. 1310) to the death of Sultán Mahmúd II. in A.H. 937 (A.D. 1530), when Málwah became incorporated with Gujarát,[3] continuing the history to A.H. 978 (A.D. 1570), when Málwah was annexed to Akbar's empire.[4]

Book VI.—History of the Fárúkíyah Kings of Khándísh, from the time of Malik Rájah Fárúkí to A.H. 1008 (A.D. 1599).[5]

Book VII.—History of the Púrbí dynasty of Bengal, from the time of Fakhr ad-Dín to A.H. 983 (A.D. 1575); and of the Sharkí dynasty of Jaunpúr, from the time of Khájah Jahán to A.H. 881 (A.D. 1476), when the principality was destroyed by Sikandar Lúdí.

Book VIII.—History of the Rulers of Sind, Thathah, and Multán; comprising an account of Násir ad-Dín Kabáchah; of

[1] Briggs omits this date in his translation.

[2] See *suprà*, p. 63, note 4.

[3] General Briggs states in his translation of the history of Málwah, that Mahmúd II. was slain in A.H. 932 (A.D. 1525). In the Mirát-i Ahmadí, the death of Mahmúd is said to have happened in the early part of A.H. 938 (A.D. 1531), but the Tabakát-i Akbarsháhí and the Tárikh-i Hakkí place it in A.H. 937 (A.D. 1530), as does also Firishtah in that portion of his work which relates to the history of Gujarát.

[4] See *suprà*, p. 60, note 2.

[5] Firishtah states that Bahádur Khán, the last of the Fárúkís, was subsequently sent to Akbarábád, where he was maintained by the Emperors Akbar and Jahángír until his death in A.H. 1033 (A.D. 1623).

the Súmarahs and Súmanahs, or Jámí dynasty of Sind; and of the Arghúníyah dynasty; from A.H. 87 (A.D. 705) to the death of Sultán Mahmúd Khán of Bhakar in A.H. 982 (A.D. 1574) and the annexation of Sind to Akbar's empire in A.H. 1001 (A.D. 1592).

Book IX.—History of the Kings of Multán, from the conquest by Muhammad Kásim, until Multán became a province of the Mongol empire in the reign of Humáyún.

Book X.—Account of Kashmír and the history of that province, from the introduction of the Islám, under Sháh Mír Shams ad-Dín, to its annexation to Akbar's empire, in A.H. 995 (A.D. 1586).

Book XI.—Account of the Muhammadans in Malabár.

Book XII.—Account of the Saints of India.

Conclusion.—An account of the climate and geography of India.

There is some discrepancy as to the division of the books in the various MSS. of Firishtah, which I have consulted.[1] In the prefaces to all the MSS. I have seen, the books are mentioned as twelve in number, and their subjects are enumerated in the present MS. and four others.[2] In all these prefaces, and in that to the text edited by General Briggs, the history of the Kings of Multán precedes the history of Sind, but in the body of the work, in each instance, the order as given above is observed. In all the MSS. but one,[3] the history of Sind is divided into two books, the former containing the Rulers of Sind, &c., and the latter the Jámí and Arghúníyah dynasties, which would make thirteen books. The books, however, are in such cases always falsely numbered. In the present MS. the history of Kashmír and the account of Malabár, are both called Book XI.; and, in the old MS. of the India House,[4] the histories of the Jámí dynasty and of the Kings of Multán are both headed as Book IX., as is likewise the case in the MS. next following. The MS. described below (No. L.) divides the history of Sind into two books, and numbers them as VIII. and IX., and so goes on, heading the account of Malabár as the Twelfth Book, omitting the account of the Saints, and the Conclusion. In my own complete MS. the numbering is even still more defective.

The Táríkh-i Firishtah is called the Gulshan-i Ibráhímí, and the

[1] That is, MSS. of the entire work. Three are in the Society's collection, viz., the present MS. and Nos. XLIX. and L.; two in the library of the East India House, Nos. 135 and 1251, the last having been transcribed in A.H. 1058 (A.D. 1648); and one in my own possession.

[2] No. LII. *infrà*. MS. E. I. H. No. 135. and two others in my library.

[3] MS. E. I. H. No. 135. [4] MS. E. I. H. No. 1251.

Nauras Námah, by the author himself, and is often quoted under the name of the Táríkh-i Ibráhímí. The former name is derived from the king to whom the author dedicated his history; and the latter, from the new capital of the Bíjápúr monarchy, which his patron, Ibráhím 'Ádil Sháh commenced building, in A.D. 1599.[1]

The entire text of the Táríkh-i Firishtah was lithographed, and published at Bombay, in 1831.[2] This edition we owe to the learning and perseverance of Major-General John Briggs, who prepared it for the press, and superintended its publication. General Briggs was assisted in his laborious task by a learned native, Munshí Mír Khairat 'Alí Khán Mushták of Akbarábád.[3]

The first two books of the work were translated by Colonel A. Dow, in 1768, but in an imperfect manner. Other editions appeared subsequently.[4] The Eleventh Book, containing the account of Malabár, was published by Mr. Anderson, in 1786, both in the original and in translation.[5] Captain Jonathan Scott, the translator of the Bahár-i Dánish, gave an English version of the history of the Dakhin, in 1794, which was subsequently republished in London in 4to. and 8vo.[6] These translations have been entirely superseded by the admirable version of the whole work, which we owe to General Briggs,[7] the accomplished editor of the Persian text. Sir Henry Elliot justly says that the work of General Briggs "has thrown others into the shade, and is by far the most valuable storehouse of facts connected with the Muham-

[1] Briggs, History, &c., vol. i. p. xliv.—Elliot, Bibl. Index, vol. i. p. 315.

[2] تاريخ فرشته Tarikhi-Ferishta, or History of the Rise of the Mohammedan Power in India, till the year A.D. 1612, by Mahomed Kasim Ferishta of Astrabad, edited and collated from various MSS. by Major-General John Briggs, assisted by Munshi Mir Kheirat Ali Khan Mushtak of Akberabad. 2 vols., fol. Bombay, 1831.

[3] Mír Khairat 'Alí was Persian Secretary of the Sitárah residency. He assisted Dr. Bird in his translation of the Mirát-i Ahmadí, and is mentioned by that gentleman in terms of high praise for his knowledge of the Persian language and of Muhammadan history.

[4] The history of Hindostan, from the earliest account of time to the death of Akber, translated from the Persian of Mahummud Casim Ferishtah, by Alexander Dow. 2 vols., 4to. London, 1768. 2nd edit., 3 vols., 4to. London, 1770–72. 3rd edit., 3 vols., 8vo. London, 1792. 4th edit., 3 vols., 8vo. London, 1803.

[5] Asiatick Miscellany. 4to. Calcutta, 1786. Vol. ii. p. 278 *et seq.*

[6] Ferishta's History of Dekkan, from the first Mahummedan conquests, by Jonathan Scott. 2 vols., 4to. Shrewsbury, 1794. 2nd edit. 2 vols. 4to. London, 1800. 3 vols. 8vo. London.

[7] The History of the Rise of the Mahomedan Power in India till A.H. 1612, translated from the original Persian of Mahomed Kasim Ferishta, by John Briggs. 4 vols., 8vo. London, 1829.

medan dynasties of India, which is accessible to the English reader."[1] Sir Henry Elliot himself has also published the text and translation of several extracts.[2] The present MS. is one of the originals of the collated edition,[3] from which the text, as edited by General Briggs, was lithographed.

Foll. 602. Twenty-one lines in a page. Written in Nasta'lík.

Size 16¼ in. by 16½ in. (General Briggs.)

XLIX.

تاریخ فرشته (١)

TÁRÍKH-I FIRISHTAH.—Firishtah's history of India.

Foll. 593. Twenty-five lines in a page. Plainly written in Nasta'lík, in A.H. 1147 (A.D. 1734). There is a note on the back of the first leaf, stating that this MS. was purchased for the library of the Mongol Emperor Muhammad Sháh in that year.

Size 13¾ in. by 8¼ in. (General Briggs.)

L.

تاریخ فرشته

TÁRÍKH-I FIRISHTAH.—Firishtah's history of India.

This MS. omits a great part of the Introduction, the account of the Saints, and the Conclusion: the account of Malabár is numbered as Book XII.

Foll. 576. Twenty-three lines in a page. Plainly written in Nasta'lík, in A.H. 1159 (A.D. 1746.)

Size 16 in. by 9 in. (General Briggs.)

LI.

تاریخ فرشته (٤)

TÁRÍKH-I FIRISHTAH.—Firishtah's history of India.

This MS. comprises the Introduction, omitting, however, a considerable portion, and the first two books, ending with the death of Akbar.

Foll. 349. Seventeen lines in a page. Clearly written in Nasta'lík.

Size 11¼ in. by 7 in. (General Briggs.)

[1] Elliot, Bibl. Index, vol. i. p. 318.

[2] Elliot, Bibl. Index, vol. i. p. 322, and منتخبات p. ٧٦

[3] The collation was completed in the year 1826.

LII.

تاريخ فرشته

TÁRÍKH-I FIRISHTAH.—Firishtah's history of India.

This MS. comprises the Introduction and the first two books, ending with the death of Akbar.

Foll. 322. Nineteen lines in a page. Plainly written in Nasta'lík. Size 11½ in. by 7 in. (Sir A. Malet, Bart.)

LIII.

خلاصة التواريخ

KHULÁSAT AT-TAWÁRÍKH.—A general history of India, from the earliest times to the death of the Emperor Aurangzíb 'Álamgír, by Sanján[1] Ráï Munshí.

Contents:

Author's Preface.—Account of the Hindús, their sacred books, religious sects, and casts. A description of the various Súbahs of Hindústán. The history of the Hindú Rájahs of India. History of the Muhammadan dynasties of India, comprising: the Ghaznavides, from Sabuktagín to Khusrú Malik. The Kings of Dihlí, viz., Shiháb ad-Dín Muhammad Ghúrí and his successors; the Khiljí Kings of Dihlí; the house of Tughlak; the Sayyids; and the Afghán dynasty, to the time of Sultán Sikandar Lúdí. The Sharkí dynasty of Jaunpúr, from the time of Khájah Jahán to Sultán Husain Khán, who was conquered by Sikandar Lúdí. Sultán Ibráhím Ben Sikandar Lúdí, who was defeated by Bábar, in A.H. 932 (A.D. 1525). Bábar and his ancestors, from Tímúr. The Kings of Multán, from the assertion of independence, by Shaikh Yúsuf, to the time of Lashkar Khán, when Multán became

[1] This name is written شجان in the present MS., but somewhat indistinctly. In the two MSS. next following (*infrà*, Nos. LIV. and LV.), it appears respectively as سبجان and ساجان in the latter instance without the diacritical points. In a MS. in the British Museum, however (Addit. MS. No. 5559), it is plainly written and pointed سانجان In the list of authorities quoted in the preface to the second edition of the Maásir al Umará, described *infrà*, No. CIII, the work is mentioned as خلاصة التواريخ كه در عهد عالمگير پادشاه هندوي نوشته "The Khulásat at-Tawárikh, which was written by a certain Hindú, in the time of 'Álamgír Pádsháh."

subject to the Mongol empire. Humáyún. Shír Sháh and his successors. Restoration of Humáyún and his death. History of the reign of Akbar, including short accounts of the following dynasties, viz.: Kings of Málwah, from Diláwar Ghúrí to Báz Bahádur. Kings of Gujarát, from Muhammad Muzaffar Sháh to the suicide of Muzaffar Sháh III. The Púrbí Kings of Bengal, from Fakhr ad-Dín to A.H. 983 (A.D. 1575), when Dáwud Khán was slain. Kings of Kashmír, from Sháh Mír to the annexation of the province to Akbar's empire. The Kings of Sind and Thathah, from their origin to the annexation of Sind to the Mongol empire, in A.H. 1001 (A.D. 1592). Bahmanís of Kalbargah, from 'Alá ad-Dín Hasan Gángú, to A.H. 935 (A.D. 1528) when they became extinct. The 'Ádilkháníyah Kings of Bíjápúr, from their origin to A.H. 1107 (A.D. 1695) when the author wrote. The Kutb al-Mulkíyah dynasty of Gulkundah, from their origin to the time of the author. The Nizám al-Mulkíyah dynasty of Ahmadnagar, from Ahmad Nizám Sháh to A.H. 1002 (A.D. 1593.) The reigns of Jahángír, Sháh Jahán, and Aurangzíb, to the death of the last-named emperor.

It will be seen from the above table of contents that the Khulásat at-Tawáríkh contains nearly the same matter as the Táríkh-i Firishtah, but differently arranged. The author dedicated his history to Aurangzíb, and tells us in his preface, that he composed it in A.H. 1107 (A.D. 1695). The first portion, relating to the Hindús, occupies nearly one-third of the work, and the account of the Muhammadan dynasties previous to the conquests of the Mongol Emperors, is exceedingly meagre. The history virtually concludes with the troubles which arose on the accession of Aurangzíb, and Dárá Shikúh's ineffectual opposition to his brother; the author merely mentioning in the last few lines that Aurangzíb died in A.H. 1118 (A.D. 1706), in the ninety-second year of his age, and the fifty-first year of his reign. The work is curious as proceeding from the pen of a Hindú; and is, to a certain extent, valuable, as continuing the Táríkh-i Firishtah, from the death of Akbar; but it is vastly inferior to that history in every respect.

Foll. 325. Nineteen lines in a page. Written in Nasta'lík, in A.H. 1130 (A.D. 1717).[1]

Size 12¼ in. by 8¼ in. (Lieut.-Col. J. Tod.)

[1] This is the date given in the colophon, and the scribe states his name to be Muhammad Fásil, but the MS. does not seem of so old a date. Colonel Tod, who presented this volume to the Society, has written in the fly-leaf that it was copied from an old MS. by Munshí Bindrabun; and the date 1130 is most probably the date of this latter MS., and not of the present copy.

LIV.

خلاصة التواريخ (٢)

KHULÁSAT AT-TAWÁRÍKH.—Another copy of the preceding work.

Foll. 209. Nineteen lines in a page. Plainly written in Shikastah Amíz, in A.H. 1223 (A.D. 1808).

Size 12¼ in. by 8¾ in. (General Briggs.)

LV.

خلاصة التواريخ (٣)

KHULÁSAT AT-TAWÁRÍKH.—Another copy of the preceding work.

Foll. 353. Fifteen lines in a page. Well written in Nasta'lík, in A.H. 1239 (A.D. 1823).

Size 11¾ in. by 9½ in. (J. Romer, Esq.)

2. *Particular Histories of India.*

(*a*) *Early Rájahs of India.*

LVI.

حقيقت راجهاي متفرقهٔ هندوستان

HAKÍKAT-I RÁJAHÁÏ MUTAFARRIKAH-I HINDUSTÁN.—A short history of the early Rájahs of India, comprising:

The Rájahs of Ayodhya of the Solar dynasty, from the time of Bharuka. The Rájahs of Kashmír; of Pátilípúr, &c.[1]

Foll. 23. Fifteen lines in a page. Plainly written in Nasta'lík.

Size 8½ in. by 5 in. (Sir A. Malet, Bart.)

LVII.

An account of the early Rájahs of Hastínapúr.

Foll. 5. Fifteen lines in a page. Plainly written in Nasta'lík, uniform with the last-mentioned tract.

Size 8½ in. by 5 in. (Sir A. Malet, Bart.)

[1] This tract, like those described under the two following numbers; begins without any preface. All three are evidently written by the same hand, and are probably translations from the Sanskrit. They, perhaps, should more properly have been classed under fiction than history. They are quite unimportant and void of interest.

LVIII.

حقيقت راجهاي اوجين

HAKÍKAT-I RÁJAHÁÏ UJJAIN.—A concise account of the ancient Rájahs of Málwah, whose capital was Ujjayana.[1]

Foll. 8. Fifteen lines in a page. Plainly written in Nasta'lik. uniform with the two preceding MSS.

Size 8½ in by 5 in. (Sir A. Malet, Bart.)

(*b*) *Sind.*

LIX.

"تاريخ سند

TÁRÍKH-I SIND.—The history of Sind, from the Muhammadan Conquest to its annexation to Akbar's empire, by Muhammad Ma'súm 'Alí Ben Sayyid Safáyí al-Husainí at-Tirmizí[2], poetically named Námí; comprising a preface and four books.

Muhammad Ma'súm 'Alí was born at Bhakar, a city in Sind. After his father's death he became acquainted with Nizám ad-Dín Ahmad al-Harawí, the author of the Tabakát-i Akbarsháhí, who valued him highly on account of his profound knowledge of history, and derived much assistance from him in the composition of his own work. He entered into the service of Shiháb ad-Dín Ahmad Khán, during the reign of Akbar, and at the age of forty was appointed to the rank of commander of 250 horse. He afterwards went in an official capacity to Persia, where he was distinguished by Sháh 'Abbás Safawí. On his return from that country in A.H. 1015 (A.D. 1606) the Emperor Jahángír appointed him Amír al-Mulk, and he proceeded to Bhakar, where he died. It is stated that he attained the rank of commander of 1000. Muhammad Ma'sum was a poet of some note, and wrote a Díwán and a Masnawí. In addition to these and his history of Sind,

[1] The Hindú names in Nos. LVI., LVII., and LVIII, are barbarously written. I have not taken the trouble of identifying them with those of the Rájahs given in Prinsep's and other tables, for the reasons stated in the preceding note.

[2] In another MS., No. 43 of the collection in the East India House, this name is written الزندي Az-Zandí. In the Maásir al-Umará the author is surnamed Bhakarí, from the city of Bhakar, in Sind, where he was born. In the Mirát-i Daulat-i 'Abbásí (described *infrà*, No. LXXXVII.) he is named Mír Ma'súm Mashhadí Bakárí. (بقاري) A MS. of the Tárikh-i Sind in the British Museum (Addit. No. 16,700) gives the name as in the present copy.

he is also said to have composed a treatise on medicine. He was an excellent caligraphist, and numerous mosques, &c., were adorned with inscriptions from his hand : he also erected many buildings, particularly at Sakhar and his birthplace Bhakar.[1]

The Táríkhi-i Sind contains :

Author's Preface, giving an account of the work.

Book I.—History of the early Kings of Sind and of its conquest by Muhammad Ben Kásim Sakafí, the cousin and son-in-law of Hajjáj Ben Yúsuf, in A.H. 92 (A.D. 710), during the Khiláfat of 'Abd al-Malik. A concise account of the Governors of the province of Sind under the Khalífahs of the Baní Umayyah and Baní 'Abbás, to the time of Hárún ar-Rashíd, when Abú al-'Abbás was appointed governor.

Book II.—History of Sind under the successors of Hárún ar-Rashíd to the time of Al-Kádir Billah, and under the Ghaznavides and Kings of Dihlí, to A.H. 801 (A.D. 1398), when the rulers of Sind asserted their independence of the empire of Dihlí.[2] History of the Súmarahs and Súmanahs, generally known as the Jámí dynasty, from their origin, and the time of Jám Unra,[3] to Jám Fírúz, ending with A.H. 916 (A.D. 1510), when Sháh Bég Arghún undertook the conquest of Sind.[4]

Book III.—The history of the Arghúníyah dynasty, from the time of Mír Zú an-Núr, the father of Sháh Bég Arghún, to the death of Sultán Mahmúd Khán, of Bhakar, in A.H. 982 (A.D. 1574), when Upper Sind fell into the hands of Akbar. Also an account of the rulers of Thathah, Mírzá Muhammad 'Isa Turkhán and Mírzá Muhammad Báki, till A.H. 993 (A.D. 1584). This book comprises biographical notices of divers learned and holy men.

[1] Maásir al-Umará.

[2] A.H. 801 is stated positively as the date, but there is no doubt that the rulers of Sind were virtually independent of the Kings of Dihlí many years previously. Indeed Násir ad-Dín Kabáchah asserted his independence so early as the reign of Árám Sháh, but on the defeat and death of Násir ad-Dín, in the reign of Altamish, Sind again fell under the yoke of Dihlí.

[3] This prince is usually called Jám Afra, but in the present MS. his name is distinctly written and pointed جام انر. In the MS. of the East India House, No. 43, the name is similarly spelled, but without the vowel points. The British Museum MS. (Addit. No. 16,700) reads جام انر

[4] Sháh Bég Arghún, according to Muhammad Ma'súm 'Alí, died in A.H. 928 (A.D. 1521). General Briggs, in his translation of Firishtah, places his conquest of Sind in A.H. 928 (A.D. 1521), and says that he died two years afterwards. Vol. iv. p 433.

Book IV.—An account of the rulers of Sind after the death of Mahmúd of Bhakar, and the completion of the subjugation of the whole province by the forces of Akbar, by the capitulation of Mírza Jání Bég, of Thathah, in A.H. 1001 (A.D. 1592), when the latter was created a commander of 5000, and appointed to the government of Thathah.

After this, in the present MS., there is an account of Dúdah, who was ruler of Thathah in the time of Násir ad-Dín Mahmúd, King of Dihlí, occupying six pages. In the East India House MS. (No. 43) this is omitted; the history ending immediately after the capitulation of Jání Bég, and stating in four lines, that he died in A.H. 1011 (A.D. 1602), and was suceeeded in his government by his son Mírzá 'Ází. The MS. in the British Museum (Addit. No. 16,700), agrees with that of the East India House in this respect.

The author of this work was an eye-witness of, and took an active part in, many of the events recorded in its concluding portion.

Foll. 228. Eleven lines in a page. Written in a clear Nasta'lík hand, in A.H. 1233 (A.D. 1817).

Size 8½ in. by 7 in. (J. Romer, Esq.)

(*c*) *Afgháns.*[1]

LX.

مخزن افغاني

M. KHZAN-I AFGHÁNÍ.—A general history of the Afgháns, from the time of Adam to the reign of Jahángír; by Ni'mat Allah Ben Habíb Allah, the historiographer of that Emperor, arranged and abridged by Ibráhím Batní; comprising an Introduction, six Books, and a Conclusion.

Contents:

Introduction, giving an account of the work.

Book I.—History of the Afgháns, from Adam and Ya'kúb Isráíl (Jacob), from whom that people trace their origin, to the time of King Tálút (Saul).

Book II.—The history of King Tálút, and the migration of the Afgháns to the mountainous district of Ghúr, and thence to Kúh-i Sulaimán and Rúh.

[1] The Afgháns may perhaps be entitled to a separate section; but as their history is more nearly connected with that of India than of any other country, I have placed the works relating to them under the head of India.

Book III.—History of Khálid Ben Wálid, his conversion to the Islám, his expeditions into Egypt, Halab, Shám, and 'Irák 'Arabí, to the end of the Khiláfat of 'Umar Fárúk; and the history of the Afgháns to A.H. 835 (A.D. 1431), when Sultán Sháh Lúdí obtained authority in Hindústán, and held Sirhind in Jágír under Sultán Mubárak, King of Dihlí.

Book IV.—History of the house of Lúdí; of Sultán Buhlúl, Sultán Sikandar, and Sultán Ibráhím, to the defeat of the latter by Bábar, and his death in A.H. 932 (A.D. 1525).

Book V.—The history of Shír Sháh Súr and Islám Sháh Súr, to the death of the latter, in A.H. 961 (A.D. 1553). An account of the events which took place after the death of Islám Sháh; of Sultán Muhammad 'Ádil Sháh, his successor; of Báz Bahádur, who assumed independence in Málwah; of the Karáni Kings of Bengal to the defeat of Dáwud Khán Ben Sulaimán by Akbar's forces, and of his death; and of the Lúhánís to the death of Khajah 'Usmán, and the year of the Hijrah 1021 (A.D. 1612), when the Afgháns lost all power, and became subservient to the Emperor Jahángír.

Book VI.—Biographies of Shaikhs and holy men of the Afgháns.

Conclusion, containing an account of the genealogies of the Afghán tribes. This conclusion is not mentioned in Ni'mat Allah's preface.

The materials of Ni'mat Allah's work were collected by Haibat Khán Kákar, of Samánah, who appears also to have been joint author of the book. Ibráhím Batní, the editor of the present edition, mentions, at the end of the fifth book, that he has supplied some omissions from the original of Ni'mat Allah, and from the Táríkh-i Nizámí of Khájah Nizám ad-Dín Ahmad, but his name does not appear elsewhere.[1] Ni'mat Allah was contemporary with Firishtah.

The present MS. is that from which Professor Dorn made his translation of the "History of the Afgháns."[2] Dr. Dorn's version is remarkable for its faithful rendering of the original; and the annotations which he has added contain a large amount of valuable information.

Foll. 272. Thirteen lines in a page. Carelessly but legibly written in Nasta'lik, in A.H. 1131 (A.D. 1718.)

Size 9 in. by 5½ in. (Sir J. Malcolm.)

[1] And see the account of the work given by the learned Baron de Sacy, in the Journal des Savans for the year 1830.

[2] Printed for the Oriental Translation Committee. 4to. London, 1829-36.

LXI.

تاريخ نسب نامهٔ احمد شاه درّاني

TÁRÍKH-I NASAB NÁMAH-I AHMAD SHÁH DURRÁNÍ.—A history of the Durrání Afgháns, from the time of Ahmad Sháh, to A.H. 1212 (A.D. 1797) by Imám ad-Dín Husainí.

Contents :

The genealogy of Ahmad Shah Durrani, traced to Kais Ben 'Abd ar-Rashíd. History of the events which succeeded Nádir Sháh's death ; of the establishment of the sovereignty of Ahmad Sháh, and of his reign, until his death in A.H. 1187 (A.D. 1773). The reign of Tímúr Sháh. History of the reign of Zamán Sháh, to A.H. 1212 (1797). Account of nobles, statesmen, and warriors. Geographical appendix, giving the distances between various halting-places, towns, and cities in the Panjáb and Afghánistán, &c., concluding with an account of the descent and family of Khájah Abú Muhsin Husain al-Husainí al-Maudúdí al-Kumárí, to whom the author dedicates his work.

Imám ad-Dín Husainí completed his history in A.H. 1216 (A.D. 1801), and, as he himself informs us, called it حسين شاهي Husain Sháhí. Dr. Dorn does not seem to have had access to this volume, although it was presented to the Society by Sir John Malcolm on the same day with some other MS. relating to the Afgháns, which the learned doctor speaks of as having consulted for his translation of the Makhzan-i-Afghání.

The present work contains a full and circumstantial history of the period it embraces, and appears to be most trustworthy, Imám ad-Dín saying, in his preface, that he has purposely omitted events which were not well authenticated ; and that he relates nothing except from his own knowledge, or when based on the testimony of those who actually took a part in the events he records. It is, therefore, most probably the best account of the early period of the Durrání empire that is extant.

Foll. 76. Twenty-three lines in a page. Written in Nasta'lík.

Size $13\frac{3}{4}$ in. by $8\frac{1}{2}$ in. (Sir J. Malcolm.)

LXII.

نسب نامهٔ افاغنه و كيفيت حكومت آنها

NASAB NÁMAH-I AFÁGHINAH WA KAIFÍYAT-I HUKÚMAT-I ÁNHÁ. —A compendious history of the Afgháns, written at the desire of

Mr. Ellis, the British minister in Persia, by Sayyid Muhammad at-Tabátabáï al-Isfahání, in A.H. 1224 (A.D. 1809.)

This history comprises a slight account of the Afghán usurpation in Persia, and of the Durráni empire, down to the dethronement of Mahmúd Sháh, and the accession of Sháh Shujá' al-Mulk; continuing the history to the time when it was written. It concludes with a description of Hirát, Kandahár, Kábul, and Pésháwar, &c., and an account of the Hazárahs, the Balúchís, and other tribes.

Foll. 41. Eleven lines in a page. Ill written in Nasta'lík, but very legible, in A.H. 1224 (A.D. 1809).

Size $8\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

LXIII.

رساله انساب افاغنه

RISÁLAH-I ANSÁB-I AFÁGHINAH.—A very concise history of the Afgháns, tracing their descent from the Jews, and describing their establishment in the Hindú Kúsh, the Kúh-i Sulaimán, and the Kúh-i Fírúzah, &c., concluding with an enumeration of the various Afghán tribes.

This tract, which consists of little more than a list of names, was written by Farid ad-Dín Ahmad, in A.H. 1217 (A.D. 1802).

Foll. 20. Nine lines in a page. Ill written in Nasta'lík, in A.H. 1217 (A.D. 1802).

Size $7\frac{3}{4}$ in. by $5\frac{1}{4}$ in. (Sir J. Malcolm.)

(*d*) *'Ádilsháhis of Bíjápúr.*

LXIV.

تذکرهٔ احوال سلاطین بیجاپور

TAZKIRAH-I AHWÁL-I SALÁTÍN-I BÍJÁPÚR.—A short history of the 'Ádilsháhíyah dynasty of Bíjápúr, from the origin of the family to the death of Sikandar, the last of the Bíjápúr kings; in eight books.

The name of the author of this work does not appear, but in a short preface he mentions that he composed it in A.H. 1221 (A.D. 1806), and that he derived his materials from two histories of Bíjápúr; the one written in the time of 'Alí 'Ádil Sháh II., by Mír Ibráhím Ben Mír Hasan, commonly called Khánjí Mulk, grandson of Manjí Khán Ben Khán Lárí Ben Asad Khán; and the other, by Shaikh Abú al-Hasan, containing the history of the entire dynasty.

Contents:

Author's preface.

Book I.—History of the reign of Yúsuf 'Ádil Sháh to his death in A.H. 925 (A.D. 1519).[1]

Book II.—History of the reign of Isma'íl 'Ádil Sháh, to his death in A.H. 931 (A.D. 1524).[2]

Book III.—History of Malú Khán, who ruled only seven months, and of the reign of Ibráhím 'Ádil Sháh, to his death in A.H. 965 (A.D. 1557).

Book IV.—History of the reign of 'Alí 'Ádil Sháh, to his death in A.H. 988 (A.D. 1580).

Book V.—History of the reign of Ibráhím 'Adil Sháh II., to his death in A.H. 1036 (A.D. 1626).

Book VI.—History of the Sultán Muhammad 'Ádil Sháh, to his death in A.H. 1067 (A.D. 1656).

Book VII.—History of the reign of 'Alí 'Ádil Sháh II. to his death in A.H. 1083 (A.D. 1672).

Book VIII.—History of the reign of Sikandar 'Ádil Sháh, to his death in A.H. 1111 (A.D. 1699).[3]

This work is too concise to be of any great utility, but as Firishtah breaks off the history of Bíjápúr abruptly, at A.H. 1005 (A.D. 1596), it is valuable as a continuation of that historian. At the end of each reign the author gives a number of dates that are curious and useful. If taken in conjunction with the work which will be found described under the next-following number, the present volume furnishes good and authentic materials for the history of the later monarchs of Bijápúr, not, as I believe, to be found elsewhere.

Foll. 39. Fourteen lines in a page. Written in Shikastah Ámíz, in A.H. 1234 (A.D. 1818).

Size 8¼ in. by 6¼ in. (General Briggs.)

[1] The author mentions that Yúsuf 'Ádil Shah is stated in the Tabakát-i Akbarsháhí to have died in A.H. 913 (A.D. 1507), and that Firishtah gives the date of his death as A.H. 916 (A.D. 1510).

[2] This is apparently an error: it should be A.H. 941 (A.D. 1534). The author, however, omitting to count Malú Khán as one of the Kings of Bíjápúr, states that Ibráhím came to the throne in A.H. 931 (A.D. 1524), and died after a reign of thirty-five years, in A.H. 965 (A.D. 1557). In Firishtah and the Basátín as-Salátín (*infrà*, No. LXV.) Ibráhím is said to have reigned only *twenty*-four years and some months, and to have died in A.H. 965 (A.D. 1557). In the Tabakát-i Akbarsháhí the length of Ibráhím's reign is twenty-five years.

[3] Aurangzíb took Bíjápúr in 1097 (A.D. 1685); and Sikandar remained in captivity until his death in A.H. 1111 (A.D. 1699).

LXV.

بساتين السلاطين

Basátín as-Salatín.—A history of the 'Ádilsháhíyah dynasty of Bíjápúr, from the origin of the family to the death of Sikandar 'Ádil Sháh, the last of the dynasty; in eight books; by Muhammad Ibráhím az-Zubairí.

Contents:

Author's preface.

Book I.—Account of the origin of the 'Ádilsháhí family, and of the reign of Yúsuf 'Ádil Sháh.[1]

Book II.—The reigns of Isma'íl 'Ádil Sháh, and of Malú Kháu.

Book III.—The reign of Ibráhím 'Ádil Sháh.

Book IV.—The reign of 'Alí 'Ádil Sháh.

Book V.—The reign of Ibráhím 'Ádil Sháh II.

Book VI.—The reign of Sultán Muhammad 'Ádil Sháh.

Book VII.—The reign of 'Alí 'Ádil Sháh II.

Book VIII.—The reign of Sultán Sikandar, to his death in A.H. 1111 (A.D. 1699). A short account of the events which occurred subsequently to the taking of Bíjápúr by Aúrangzíb. Aurangzíb's last will. Account of the fall and ruined state of Bíjápúr. Account of the Princes of Púnah. Account of the government of the English.

In the preface to the Basátín as-Salátín the author enumerates the following authorities for the history of Bíjápúr: The Tazkirat al-Mulúk, by Mír Rafí' ad-Dín Shírází, written in A.H. 1000 (A.D. 1591). The Muhammad Námah, by Mullá Zahúr, son of Mullá Zahúrí Káïní, written in the time of Muhammad 'Ádil Sháh. The Inshá'ï 'Alí 'Ádilsháhíyah, by the Sayyid Núr Allah, son of the Kází Sayyid 'Alí Muhammad Núr Allah, written in a flowery style, in the time of 'Alí 'Ádil Sháh II. The 'Alí Námah, by the Court-poet of the Dakhin[2] written at the same period; and a history of the entire dynasty, by the Shaikh Abú al-Hasan, son of the Kází 'Abd al-'Azíz. He also

[1] Muhammad Ibráhím says that the Tabakát-i Akbarsháhí places Yúsuf's death in A.H. 913 (A.D. 1507), Firishtah in A.H. 916 (A.D. 1510), and Rafí' ad-Dín Shírází and Mír Ibráhím Asad Khání, in A.H. 925 (A.D. 1519).

[2] Nusratí. The 'Alí Námah or Táríkh-i 'Alí 'Ádil Sháh is a Masnawí of considerable extent, comprising Kasídahs and other poetical pieces, celebrating the events mentioned in the work. See Garcin de Tassy, Histoire de la Littérature Hindoui et Hindoustaní. Tome i. p. 400.

states that the Muhammad Námah, and the history by the Shaikh Abú al-Hasan, are extremely rare, and that he had never seen them, but that having procured rough drafts of portions of the work of Abú al-Hasan, and some parts of the writings of Ibráhím Asad Khání and others, he collected and arranged his materials at the desire of his friends; and, after making some additions and corrections from the works of Firishtah, Kháfí Khán, and other writers, produced the present history.

The dates of the deaths of two of the sovereigns of Bíjápúr are here given somewhat differently from those in the work last described. Isma'íl 'Ádil Sháh is stated to have died in A.H. 941 (A.D. 1534), after a reign of twenty-four years and some months (instead of ten years earlier),[1] which statement agrees with that of Firishtah; and Ibráhím 'Ádil Sháh II. is said to have died in A.H. 1037 (A.D. 1627).

The Basátín as-Salátín was completed, as the author himself informs us, in A.H. 1240 (A.D. 1824). At the end of each book there is a collection of useful dates, and the statistics and mode of government of the empire are more than once touched upon. Though insufficient in many respects, it is written in an easy style, and must be considered as a valuable addition to the stock of materials for the history of Bíjápúr.

Foll. 387. Thirteen lines in a page. Written in Shikastah Ámíz, in A.H. 1240 (A.D. 1824).

Size $10\frac{3}{4}$ in. by 8 in. (General Briggs.)

(v) *Bahmanís; Nizámsháhís of Ahmadnagar; and Nizáms of the Dakhin.*

LXVI.

منتخب تواريخ بهري

MUNTAKHAB-I TAWÁRÍKH-I BAHRÍ.—Notices, documents, and extracts relating to the history of the Dakhin, taken from the جامع العلوم Jámi' al-'Ulúm, by the Kází 'Abd an-Nabí.

Contents:

I.—History of the Nizámsháhí dynasty, and of the Nízáms of the Dakhin, from the origin of the Bahrí family to the time of Salábat Jang.

II.—Royal mandate (منشور) of Akbar to Khán-i Khánán, son of Bairám Khán.

[1] See *suprà*, p. 78, note 2.

III.—Treaty between Sháh Jahán and Sultán Muhammad 'Ádil Khán.

IV.—Firmán of Sháh Jahán to the rulers of the Dakhin.

V.—Account of the rise of the power of Hasan Gángú, the first of the Bahmaní Kings of Kalbargah, and the history of the Bahmaní dynasty to A.H. 935 (A.D. 1528).

VI.—Account of the execution of Mahmúd Khájah Jahán, in A.H. 886 (A.D. 1481), in the reign of Muhammad Sháh II. Bahmaní.

VII.—History of the Nizámsháhí dynasty of Ahmadnagar, from the time of Ahmad Nizám Sháh, the founder of the monarchy, to the accession of Isma'íl Nizám Sháh, in A.H. 997 (A.D. 1588).

I have not been able to discover any account of the Jámi' al-'Ulúm, nor of its author, the Kází 'Abd an-Nabí. On the back of the first leaf in the present volume there is a note, in English, stating that it contains sketches of the Ahmadnagar history, by the late Kází 'Abd an-Nabí, "from original papers in his possession, transcribed from the original MS." In the first lines of the text it is mentioned that the Jámi' al-'Ulúm, written by the *late* Kází 'Abd an-Nabí, is the source from which the extracts relating to Ahmadnagar are derived; and it would appear that that work was arranged in alphabetical order, since the extracts are said to have been taken from the Chapter of Alif with Há. The Jámi' al-'Ulúm may probably have been a mere common-place book, in which the Kází was used to insert, among other matters, extracts from the different histories that came into his hands, relating to the affairs of the Dakhin, and to the city of Ahmadnagar, his native-place. It does not follow, from the statement contained in the first lines, that the entire volume was compiled by 'Abd an-Nabí, as it may only refer to the commencement. The account of the Nizámsháhís, at the beginning of the work, presents some new matter, but that which occurs at the end is worthless, being taken almost verbatim from Firishtah.

Foll. 155. Thirteen lines in a page. Written partly in Nasta'lík and partly in Shikastah Ámíz.

Size 11¾ in. by 7¼ in. (General Briggs.)

LXVII.

تاریخ نظام علیخان و ناصر جنك

TÁRÍKH-I NIZÁM 'ALÍ KHÁN WA NÁSIR JANG.—A history of the Nizáms of Haidarábád, from the origin of their family, and of the

foundation of their power by Ásaf Jáh Nizám al-Mulk, to the treaty between Típú Sultán, and the allied armies of the English, the Nizám, and the Mahrattas, in A.H. 1206 (A.D. 1791).[1]

The title given above is taken from the back of the first leaf. Neither title nor author's name occur in the preface.

Foll. 212. Fourteen lines in a page. Plainly written in Nasta'lík. Imperfect at the end.

Size $10\frac{1}{4}$ in. by $7\frac{3}{4}$ in. (Sir J. Malcolm.)

(f) Kutbsháhís of Gulkundah and Haidarábád.

LXVIII.

تاريخ سلطان محمد قطبشاهي

TÁRÍKH-I SULTÁN MUHAMMAD KUTBSHÁHÍ.—A history of the Kutbsháhí dynasty of Gulkundah, comprising an introduction, four books, and an appendix.

The author's name is not mentioned, but he says that he completed his work in A.H. 1026 (A.D. 1617), the sixth year of the reign of Abú al-Muzaffar Sultán Muhammad Kutb Sháh, to whom he dedicates his work.

Contents:

Author's preface, and dedication to Muhammad Kutb Sháh.

Introduction.—Account of Karáa Yúsuf Turkmán, and of his ancestors and children.

Book I.—History of the reign of Sultán Kulí Kutb al-Mulk, the founder of the Kutbsháhí dynasty, to his death in A.H. 950 (A.D 1543).[2]

Book II.—History of the reign of Jamshíd Kutb al-Mulk, to his death in A.H. 957 (A.D. 1550); and of that of his son Subhán Kulí, a minor, who was deposed after reigning a few months.

Book III.—History of the reign of Sulaimán Sháh Abú al-Fath Abú al-Mansúr Ibráhím Kutb Sháh, who died in A.H. 988 (A.D. 1580).

Book IV.—History of Abú al-Fath Sultán Muhammad Kulí

[1] A.H. 1206 commenced on the 31st of August, 1791: the treaty was signed on the 13th of March, 1792.

[2] He was murdered at the instigation of his son Jamshíd, after a reign of sixty years, having been sixteen years the vicegerent of Sultán Mahmúd Sháh Bahmaní; and, subsequently to that monarch's death, forty-four years an independent sovereign. He was nearly ninety years old when he was assassinated.

Kutb Sháh, who built Bhagnagar or Haidarábád, and transferred his capital from Gulkundah to the newly-erected city, to his death in A.H. 1020 (A.D. 1611).

Appendix.—Account of the first six years of the reign of Abú al-Muzaffar Abú al-Mansúr Sultán Muhammad Kutb Sháh.

Firishtah's account of the Kutbsháhí Kings is somewhat insufficient. Indeed he makes an excuse for the defective state of this portion of his work, saying, that although a certain native of 'Irák, named Khurram Sháh,[1] wrote a history of the dynasty, he had never been able to obtain a copy of it, and that he was obliged to content himself with such details as were procurable. The insufficiency of Firishtah's account is, however, well supplied by the present work, which, moreover, continues the history nearly to the end of the dynasty.[2] The appendix to the third volume of General Briggs' translation of Firishtah contains an abridged version of the present MS., which he conjectures to be identical with the history spoken of by Firishtah.[3] This supposition cannot be admitted if we agree with the learned General in his opinion that Firishtah died in A.D. 1612, as the present work was not completed, according to the author's own statement, until five years later. If, however, M. Mohl be right in thinking that Firishtah revised his work up to A.D. 1623, the present history may well be that fruitlessly sought for by the great historian.

Foll. 303. Fifteen lines in a page. Well written in Nasta'lík. The rubrics are omitted in the last forty-seven leaves.

Size 11¼ in. by 6½ in. (General Briggs).

(*g*) *Gujarát.*

LXIX.

مرات سكندري

Mirát-i Sikandarí.—A history of Gujarát, from the time of Zafar Khán Ben Wajíh al-Mulk and the foundation of the monarchy, to the suicide of Sultán Muzaffar III., the last of the Kings of Gujarát,

[1] In another MS. it is Sháh Khúr. Briggs reads Khoorsha, but it is written as above in the collated copy; *supra*, No. XLVIII.

[2] There were but two more Kings of this dynasty, viz., 'Abd Allah, who reigned under the protection of Sháh Jahán, and to whom he paid tribute; and Abú Hasan, who, after some years, was taken prisoner by Aurangzíb, and confined for life in the citadel of Daulatábád. Scott's Ferishta, vol. i. p. 410.

[3] Briggs, History, &c., vol. iii. p. 337 *et seq.*

in A.H. 1000 (A.D. 1591);[1] by Sikandar Ben Muhammad, who composed his work in A.H. 1020 (A.D. 1611), forty lunar years after the destruction of the Gujarát monarchy by Akbar, in A.H. 980 (A.D. 1572).

The author in his preface mentions the authorities which he consulted for the composition of his history; and states, at the end, that those who wish for information as to subsequent events, must refer to the Akbar Námah and other works.

Foll. 286. Seventeen lines in a page. Well written in Nasta'lík, in A.H. 1196 (A.D. 1781).

Size 11½ in. by 6½ in. (Sir A. Malet, Bart.)

LXX.

مرات احمدي

MIRÁT-I AHMADÍ.—A history of Gujarát, from the origin of the kingdom to the defeat of the Mahrattas by Ahmad Sháh Abdálí Afghán, at Pánípat, and the death of Bálájí Bájí Ráo, together with an Introduction and an Appendix, by 'Alí Muhammad Khán.

'Alí Muhammad Khán was appointed revenue minister of Gujarát, in A.H. 1161 (A.D. 1748). In the preface he states that he came from Burhánpúr to Gujarát, in A.H. 1120 (A.D. 1708), and that he completed his work in A.H. 1170 (A.D. 1756); but as it continues the history of events to the battle of Pánípat, it is clear that the entire work was not finished before A.H. 1174 (A.D. 1760-61). He says that he devoted fourteen years to the composition of his work, and that he drew his materials from the Mirát-i Sikandarí, the Akbar Námah, the Jahángír Námah, and the Pádsháh Námah, mentioning also that he gives the events which occurred after the tenth year of Aurangzíb's reign, on the information of persons living when he wrote.

The present MS. comprises the first portion of the Mirát-i Ahmadí, and contains:

Author's preface.

Introduction, giving a general description of Gujarát, its produce and revenues, in the time of the independent monarchy.

The history of the early Rájahs, from the origin of the kingdom to the conquest by the Muhammadans, and a detailed account of

[1] Elphinstone places the suicide of Muzaffar III. in A.D. 1593 (Hist. of India, vol. ii, p. 246, 2d edit.). The Mirát-i Ahmadí gives the date as in the text. In the Tabakát-i Akbarsháhí this event is stated to have happened in A.H. 1001 (A.D. 1592).

Gujarát, its monarchs and governors, down to the time of the Mongol Emperor Rafi' ad-Daulah, surnamed Sháh Jahán II.

Dr. Bird has translated the first part of this volume,[1] but he only carried his version to the death of Akbar, an event which is recorded at fol. 104 of the present MS. By reference to the two next following numbers it will be seen that Dr. Bird's translation comprises little more than one-seventh part of the whole work, omitting by far the most interesting portion, viz., that which treats of the Mahratta transactions in Gujarát, and which comprises nearly one-half of 'Alí Muhammad Khán's narrative.

Foll. 246. Fifteen lines in a page. Well written in Nasta'lík. Size 12 in. by 8½ in. (J. Romer, Esq.)

LXXI.

مرات احمدي

MIRÁT-I AHMADÍ.—This volume contains the continuation of the work, and comprises :

The history of Gujarát and its rulers, from the reign of the Mongol Emperor Muhammad Sháh and the Subahdárí of Ajít Singh, to the reign of Sháh Jahán III., in A.H. 1174 (A.D. 1760), and the conquest of the Mahrattas by Ahmad Sháh Abdálí Afghán.

Foll. 309. Fifteen lines in a page. Well written in Nasta'lík, uniform with the last-mentioned MS., in A.H. 1234 (A.D. 1818). Size 12 in. by 8½ in. (J. Romer, Esq.)

LXXII.

مرات احمدي (3)

MIRÁT-I AHMADÍ.—The Khátimah or Appendix, containing :

An account of the city and Súbah of Ahmadábád, comprising notices of holy and learned men ; of the different religious sects and casts ; of various sacred places ; of the weights and measures ; of the service-tenures, revenues, &c. ; and of the Sarkárs and Parganahs ; the islands, rivers, mountains, &c., of the said Súbah.

This Appendix contains a vast amount of curious statistical information respecting the Government and internal administration of Gujarát, its geography, &c.

[1] The political and statistical history of Gujarát, translated from the Persian of Alí Mohammed Khán, by James Bird, Esq ; printed for the Oriental Translation Fund. 8vo. Lond. 1835. As Dr. Bird has not specified on the title-page that his translation is only that of a fragment of the history, it would lead the English reader to imagine that the whole work had been given to the public in an English dress. It is, perhaps, to be regretted that he has not confined himself to a more literal rendering of the style of his original.

Foll 49. Fifteen lines in a page. Well written in Nasta'lík, uniform with the two MSS. last described, in A.H. 1238 (A.D. 1822).

Size 11¾ in. by 8 in. (J. Romer, Esq.)

LXXIII.

مرات احمدي (٢١

MIRÁT-I AHMADÍ.—This MS. contains detached portions of the work of 'Alí Muhammad Khán.

Contents :—

The first half of the author's preface. A concise history of Tímúr and his descendants, to the time of Shah Jahán III., which, in the entire work, serves as a sort of exordium to the account of the extinction of the Gujarát monarchy, and the annexation of the kingdom to the empire of Akbar. The latter portion of the introduction. The history of the early Rájahs. Account of the service-tenures, revenues, Parganahs, &c., taken from the latter part of the appendix.

Foll. 92. Thirteen lines in a page. Negligently written in Shikastah Ámíz. The text runs on in this MS. without any rubrics, which renders reference to it extremely inconvenient.

Size 9¾ in. by 4¾ in. (Major D. Price).

(h) Mysore.

LXXIV.

احوال راجهاي ميسور و نكر (١

AHWÁL-I RÁJAHÁÏ MAISÚR WA NAGAR.—A concise account of the Rájahs of Mysore, with the dates of their births; of their wives and children; and the countries they ruled over; translated from the Karnataka language, by order of Típú Sultán.

This history amounts to but little more than a list of names, and comprises a period of 266 years, viz., from the time of Timmaráj to that of Haidar 'Alí. In the preface, which consists of only a few lines, it is mentioned that two translations of the original work were made, by Asad Anwar and Ghulám Husain, and that the present is one of them.

Foll. 21. Fifteen lines in a page. Well written in a small Nasta'lík character.

Size 8½ in. by 6¼ in (Sir J. Malcolm.)

LXXV.

احوال راجهاي ميسور و نكر (٢١

AHWÁL-I RÁJAHÁÏ MAISÚR WA NAGAR.—Another copy of the preceding work.

Foll. 51. Eight and thirteen lines in a page. Negligently written in Shikastah.

Size 7½ in. by 4¾ in. (Major D. Price.)

LXXVI.

احوال راجهاي ميسور و نكر (٢٢

AHWÁL-I RÁJAHÁÏ MAISÚR WA NAGAR.—Another translation of the same work.

Foll. 44. Eight and ten lines in a page. Very ill written in Shikastah.

Size 7½ in. by 4¾ in. (Major D. Price.)

LXXVII.

نشان حيدري و خروج و نزول دولت تيپو سلطان

NISHÁN-I HAIDARÍ WA KHURÚJ WA NUZÚL-I DAULAT-I TÍPÚ SULTÁN.—A history of the reigns of Haidar 'Alí Khán and Típú Sultán, by Mír Husain 'Alí Khán Kirmání.

The author, who was in the service of both the monarchs whose history he has written, was an eye-witness of many of the occurrences related. He completed his work in A.H. 1217 (A.D. 1802).

Contents :—

A concise account of Haidar 'Alí's ancestors, and a detailed history of the rise and progress of the fortunes of that prince, from A.H. 1163 (A.D. 1749), when Típú Sultán was born, to his death in A.H 1196 (A.D. 1781.) The history of Típú Sultán's reign, from his accession to the throne of Mysore to his death, in A.H. 1213 (A.D. 1798). An account of Típú Sultán's disposition and virtues, and of his manners and habits.

The entire work has been admirably translated, by Colonel William Miles, of the Bombay army,[1] who has faithfully rendered his original into English, and has at the same time overcome the difficulty,

[1] The history of Hydur Naik, written by Meer Hussein Ali Khan Kirmani. Translated by Colonel W. Miles. 8vo. London, 1842. The history of the reign of Tipú Sultán, being a continuation of the Neshani Hyduri, written by Mir Hussein Ali Khan Kirmani. Translated by Colonel W. Miles. 8vo. London, 1844. Both these volumes were printed for the Oriental Translation Fund.

no ordinary one, of making an accurate translation not unpalateable to an English reader. Every impartial student of Indian history will refer to Colonel Miles' version with pleasure and profit, since it is the only published account of the war in Mysore in which we find our opponents speaking for themselves.

Foll. 396. Eleven lines in a page. Well written in Nasta'lík.

Size 8¼ in. by 5¾ in.

LXXVIII.

A register of the military expenditures of Típú Sultán. This is merely an account book.

Foll. 174. Irregularly written in Shikastah.

Size 8½ in by 6 in, (Major D. Price.)

(*i*) *Mahrattas.*

LXXIX.

حقيقت بنا و عروج دولت راجهاي ستاره

HAKÍKAT-I BINÁ WA 'URÚJ-I DAULAT-I RÁJAHÁÏ SITÁRAH.—A short history of the Rájahs of Sitárah, from the origin of the family to the time of Rám Rájah, when the government became vested in the Péshwá.

Foll. 8. Fifteen and seventeen lines in a page. Written in Nasta'lík.

Size 8½ in. by 5 in. (Sir A. Malet, Bart.)

LXXX.

حقيقت بنا و عروج دولت راجهاي ستاره

HAKÍKAT-I BINÁ WA 'URÚJ-I DAULAT-I RÁJAHÁÏ SITÁRAH.—Another copy of the preceding tract.

Foll. 8. Ten and fourteen lines in a page. Written in Shikastah.

Size 8½ in. by 5 in. (Sir A. Malet, Bart.)

LXXXI.

خطوط سيواجي

KHUTÚT-I SÍVÁJÍ.—Letters, Firmáns, and Documents, relating to the transactions between the Mahrattas and the Emperor Aurangzíb.

Foll. 34. Nine and eleven lines in a page. Plainly written in Shikastah Ámíz.

Size 9¼ in. by 6 in. (General Briggs.)

LXXXII.

An account of Mádhú Ráo Péshwá, comprising the events which took place between A.H. 1174 and 1187 (A.D. 1760-1773).

Foll. 5. Nine and ten lines in a page. Negligently written in Shikastah Ámíz.

Size 7½ in. by 5 in. (Sir A. Malet, Bart.)

(*k*) *Sikhs.*

LXXXIII.

حقیقت بنا وعروج فرقهٔ سکهان

HAKÍKAT-I BINÁ WA 'URÚJ-I FIRKAH-I SIKHÁN.—A short history of the origin and rise of the Sikhs, from the time of Nának to the conquest of Multán by Tímúr Sháh Abdálí, the Afghán King of Kábul.

Foll. 19. Fifteen and eighteen lines in a page. Well written in Shikastah Ámíz.

Size 8½ in. by 5 in. (Sir A. Malet, Bart.)

LXXXIV.

حقیقت بنا وعروج فرقهٔ سکهان

HAKÍKAT-I BINÁ WA 'URÚJ-I FIRKAH-I SIKHÁN. — This is another copy of the preceding work.

Foll. 23. Fourteen and eighteen lines in a page. Ill written in Nasta'lík.

Size 8½ in. by 5 in. (Sir A. Malet, Bart.)

LXXXV.

A short history of the Sikhs, from the time of Nának to the arrangement entered into between Lord Lake, Ranjít Singh, and Fath Singh, in A.D. 1806. This history was written by Bakht Mál for Mr. John Malcolm.

Foll. 55. Twelve lines in a page. Written in Shikastah: rubrics omitted.

Size 8½ in. by 5½ in.

LXXXVI.

Selections from the Táríkh-i Kháfí Khán, and the 'Ibrat Námah, relating to the history of the Sikhs.

Foll. 4. Fourteen and seventeen lines in a page. Written in Nasta'lík.

Size 8½ in. by 5 in. (Sir J. Malcolm.)

LXXXVII.

تاريخ مهاراجه رنجيت سنگه

TÁRÍKH-I MAHÁRÁJAH RANJÍT SINGH.—The history of the Sikhs, from the birth of Nának, in A.D. 1469; of the family of Mahárájah Ranjít Singh; of the life of the Mahárájah until A.D. 1831; and an account of his military expeditions and conquests, with sketches of the lives and characters of the principal chiefs and ministers of his court; by Munshí Súhan La'l, who filled the office of court historian to Ranjít Singh for many years.

This MS. was presented by Ranjít Singh to Sir Claude Wade, during the mission of the latter, in A.D. 1831, to negotiate for the passage and reception of Lieutenant (afterwards Sir Alexander) Burnes, by the Indus to Láhúr, and to arrange the preliminaries of the meeting which subsequently took place between the late Lord Wm. Bentinck, Governor-General of India, and the Mahárájah, near Rúpar, on the banks of the Satlaj. Sir C. Wade, in speaking of this work, says: "Allowing for the partiality of the writer's views and opinions, as regards the fame and credit of his patron, yet, as a record of dates and a chronicle of events, tested by a minute comparison with other authorities, and my own personal investigations into its accuracy during a residence of seventeen years among the Sikhs, I am enabled to pronounce it, in those two respects, as a true and faithful narrative of Runjeet Singh's eventful life."[1]

Foll. 643. Seventeen lines in a page. Written in Nasta'lík.

Size 11 in. by 5½ in. (Sir C. Wade.)

(*l*) *Bháwalpúr.*

LXXXVIII.

مرات دولت عبّاسي

MIRÁT-I DAULAT-I 'ABBÁSÍ.—A history of the Dáwud Putras, or family of the Nawábs of Bháwalpúr, from their origin to A.H. 1224 (A.D. 1809), by Lálah Daulat Ráï, son of Lálah 'Izzat Ráï.

The author, Lálah Daulat Ráï, was of good family, and states that the Ta'alluk of Jalálábád had been the Madad-i Ma'ásh property of his ancestors from the time of the Emperor Aurangzíb, and that both his father and his uncle were in the service of Muhammad Mubárak

[1] Note by Sir C. Wade in the fly-leaf of this MS.

Khán, the Nawáb of Bháwalpúr. Being dispossessed of his property by Rukn ad-Daulah Bháwal Khán II., the author retired to Multán, where he occupied himself in the composition of his work, which he had already commenced. The periodical invasions of Ranjít Singh into Multán, disturbing his tranquility, he left that province and proceeded to Haidarábád in Sind, where he entered the service of the Amírs Karam 'Alí Khán and Murád 'Alí Khán. After leading a somewhat wandering life, playing, however, no unimportant part in the negotiations between the various contemporary contending powers, he died in A.H. 1246 (A.D. 1830).[1]

The Mirát-i Daulat-i 'Abbási comprises an introduction, three books, and an appendix.

Contents :—

Author's preface.

Introduction.—An account of the Muhammadan conquest of Sind, and of the government of that province under the Khalífahs and the Ghaznavides. An enumeration of the 'Abbásides at Baghdád to the death of Al-Musta'sim Billah in A.H. 656 (A.D. 1258), and of the 'Abbásides in Egypt, from Sultán Ahmad Ben Sultán Muhammad Táhir, surnamed Al-Mustansir Billah, who, on the downfall of the 'Abbásides at Baghdád, emigrated to Egypt, and was proclaimed Khalífah by the Mamlúk Bíbars in A.H. 659 (A.D. 1260), to the time of Mutawakkil, the last Khalífah of the Egyptian branch, who was imprisoned by Salím Sháh, the Emperor of Constantinople, in A.H. 919 (A.D. 1513), and the expedition into Sind by Sultán Ahmad II., the fifth successor of Ahmad al-Mustansir Billah.

Book I.—Account of the invasion of Sind by Sultán Ahmad II., of the origin of the Dáwud Pútras,[2] and of the rise and progress

[1] The date of his death is given on the back of the first leaf of the second book of the history in the present MS.

[2] The Dáwud Pútras claim descent from 'Abbás, the uncle of the Prophet Muhammad. But Shahámat 'Alí, apparently on the authority of original documents, states that their real origin is to be traced to a very different source. He says that "their progenitor, Dnood, was a resident of Shikarpur, of the class called Julahas, or weavers. He is said to have had five sons, Arab, Abbas, Hussun, Hasib, and Casim; from the four first are descended the Arbanee, Abbassee, Husseinee, and Hisbanee Daoodputras."—(History of Bahawalpur, p. 182.) This statement is probably true, *for in the East*, pedigrees are as freely fabricated at the expense, or in flattery of the rich and powerful *parvenu*, as is the custom at our own Herald's College. And see Cunningham's History of the Sikhs, 8vo. London, 1849. p. 121, *note*.

of their power, to the death of Muhammad Mubárak Khán in A.H. 1186 (A.D. 1772).

Book II.—The continuation of the history, from the accession of Rukn ad-Daulah Muhammad Bháwal Khán II.,[1] nephew of Mubárak Khán, in A.H. 1186 (A.D. 1772), to A.H. 1222 (A.D. 1807).

Book III.[2]—Continuation of the history to the death of Bháwal Khán II. in A.H. 1224 (A.D. 1809).[3]

Appendix.—Giving some account of the author.

This work has considerable claims on our attention. It is not merely a history of the Nawábs of Bháwalpúr, but comprehends that of Sind, Afghánistan, Multán, Júdhpúr and the Sikhs, during an eventful period as regards our western frontier of India. The author was contemporary with the greater part of the events which he relates, and I am not aware that we can have recourse to any better Eastern authority for the history of Western India during the period of which he treats.

Shahámat 'Alí has published in English an abstract of an abbreviation of the family annals of the Nawáb of Bháwalpúr, the abbreviation having been made, as he informs us, by Pír Ibráhím Khán, at the request of Captain J. D. Cunningham.[4] The abstract seems to be merely an abridged translation of Lálah Daulat Rái's work, and is both ill-arranged and obscurely written.

The present MS. was presented to Sir Claude Wade by the Náwab Bháwal Khán, during his mission to the Court of Bháwalpúr, in A.D. 1832–33.

Foll. 441. Fifteen lines in a page. Well written in Nasta'lík, in A.H. 1247 (A.D. 1831).

Size 10¾ in. by 7 in. (Sir C. Wade.)

[1] Bháwal Khán II., received a Firmán from the Mongol Emperor Sháh 'Alam in A.H. 1193 (A.D. 1779), conferring upon him the title of Rukn ad-Daulah Háfiz al-Mulk Nusrat Jang Muhammad Bháwal Khán 'Abbásí.

[2] There is no division between Books II. and III. in the body of the work, although it is mentioned in the author's preface.

[3] This date is borne out by several chronograms. Shahámat 'Alí, however, in the supplement to his History of Bháwalpúr, (p. 195,) says that Bháwal Khán II died in A.H. 1811, after a reign of upwards of forty years.

[4] The History of Bahawalpur, by Shahamet Ali. 8vo. London, 1848.

(*m*) *Oude.*

LXXXIX.

عماد السعادت

'Imád as-Sa'ádat.—A history of the Nawábs of Oude, from the origin of their family[1] to the author's own time, by Mír Ghulám 'Alí Nakawí Ben Sayyid Muhammad Akmal Khán, who composed his work in A.H. 1223 (A.D. 1808).

This history, which commences with the origin of the family of the Nawábs, in the reign of Bahádur Sháh, though principally devoted to the Nawábs of Oude, contains many interesting particulars relative to the affairs of Hindústán, the Mahrattas, the Durrání Afgháns, the Nizáms, the Rúhílah Afgháns, the Sikhs, &c. It concludes with the arrival of Lord Minto, as Governor-General, in supersession of Sir George Barlow, in A.H. 1222 (A.D. 1807).

Foll. 239. Fifteen lines in a page. Well written in Nasta'lík. Prefixed is a table of the rubrics, comprising five leaves.

Size 14 in. by 8½ in. (Colonel Doyle.)

XC.

انتخاب اخبار نواب وزير الممالك بهادر و انتخاب اخبار دربار معلّي و اطراف

Intikháb-i Akhbár-i Nawáb Wazír al-Mamálik Bahádur wa Intikháb-i Akhbár-i Darbár-i Mu'alla wa Atráf.—A journal of occurrences which took place in Oude, from the month Zí al-Ka'dat, A.H. 1208, to Jumáda as-Sání, A.H. 1209 (A.D. 1794-95).

These Akhbár contain a daily record of events, sometimes relating circumstantially important historical facts, but more frequently descending almost to a level with the puerilities of our own "Court Circular."

Foll. 293. Eleven lines in a page. Well written in Nasta'lík. Imperfect both at the beginning and the end.

Size 9¾ in. by 6¼ in. (Major D. Price.)

[1] The genealogy of Sa'ádat Khán Burhán al-Mulk is traced by the author to Músa Kázim, the seventh Imám and twenty-fifth ancestor of Sa'ádat Khán.

XCI.

انتخاب اخبار دربار نواب وزير الممالك آصف الدوله بهادر

INTIKHÁB-I AKHBÁR-I DARBÁR-I NAWÁB WAZÍR AL-MAMÁLIK ÁSAF AD-DAULAH BAHÁDUR.—A journal of occurrences which took place in Oude, but more particularly of the transactions of the Court of the Nawáb Ásaf ad-Daulah, from the month Jumáda as-Sání, A.H. 1209, to Rabí' as-Sáni, A.H. 1210 (A.D. 1795-96).

Foll. 328. Eleven lines in a page. Well written in Nasta'lík. Imperfect at the end.

Size 8¼ in. by 6 in. (Colonel Doyle.)

3. *House of Timúr.*

(*a*) *Histories of Timúr.*

XCII.

ظفر نامه

ZAFAR NÁMAH.—A circumstantial history of Timúr, from his birth to his death, by Sharaf ad-Dín 'Alí Yazdí, who completed his work in A.H. 828 (A.D. 1424).[1]

Sharaf ad-Dín employed four years in the composition of the Zafar Námah, which he wrote at the request of Ibráhím Sultán, son of Sháh Rukh and grandson of Timúr. It is stated that he drew part of his materials from the royal archives.[2] The Zafar Námah, although panegyrical in the extreme, is of great and well-deserved celebrity in the East. Khándamír considers it preeminent above all other histories in the Persian language for beauty and elegance of style.[3] Sharaf ad-Dín died at Yazd in A.H. 850 (A.D. 1446).[4]

The whole work was translated into French by M. Petit de la Croix, and published after his death, in the year 1722;[5] and this French translation was rendered into English in the following year, by Mr. John Darby.[6] A considerable extract from the Zafar Námah,

[1] Habíb as-Siyar.

[2] Von Hammer: Geschichte der schönen Redekünste Persiens, p. 284.

[3] Habíb as-Siyar.

[4] Háj. Khalf, tome iv. p. 175.

[5] Histoire de Timúr-Bec; écrite en Persan par Cherefeddin Ali. Traduite en François par feu M. Petit de la Croix. 4 tomes, 12mo. Paris, 1722.

[6] I have not been able to meet with this work.

accompanied by a French translation, was inserted by M. Charmoy in the Memoirs of the Imperial Academy of Sciences at St. Petersburg.[1]

Foll. 262. Twenty-nine lines in a page. Well written in a small Nasta'lík hand, in A.H. 891 (A.D. 1486).

Size 10 in. by 6¼ in. (Gordon of Buthlaw.)

XCIII.

ظفر نامه (2)

ZAFAR NÁMAH.—Another copy of the preceding work.

Foll. 302. Twenty-one lines in a page. Well written in a small Nasta'lík hand. This MS. is imperfect both at the beginning and the end. A commencement of one leaf, and a conclusion of two leaves, have been added in Shikastah, in order to make the volume appear complete, but these additions are not from the work of Sharaf ad-Dín. The first eight leaves of the original portion of the MS. have been misplaced by the binder: they should be inserted at the end of the volume, one leaf being missing between them and the last page as it now stands. Nearly one-fifth of the whole work is wanting at the beginning, and about seven leaves at the end.

Size 11 in. by 5½ in. (Sir A. Malet, Bart.)

XCIV.

ملفوظات تيموري

MALFÚZÁT-I TÍMÚRÍ.—The autobiographical memoirs of Tímúr, translated from the Chaghtáï Turkí language into Persian, by Abú Tálib al-Husainí, in the reign of the Mongol Emperor Sháh Jahán.

Contents:—

Preface of the Persian translator. The Institutes of Tímúr. His Designs and Enterprises. Account of the omens of his future greatness. The Memoirs of Tímúr, from his birth to A.H. 777 (A.D. 1375).

The Institutes, and the Designs and Enterprises, were published in the original Persian, with an English translation, in the year 1793, by Professor White and Major Davy;[2] these two books were afterwards

[1] Expédition de Timour-i-leng. Mémoires de l'Acad. Impér. des Sc. de St. Pétersbourg. 6me Série, tome iii. p. 172 *et seq.*, 362 *et seq.*

[2] Institutes, political and military, written originally in the Mogul language, by the great Timour; first translated into Persian by Abu Taulib Alhusseini, and thence into English by Major Davy. The original Persian transcribed, and the whole work published, by Joseph White, D.D., 4to. Oxford, 1783.

translated into French, by M. Langlès, in 1787.[1] The account of the omens, and the memoirs, were translated by Major Stewart from the present MS. in the year 1830.[2]

Abú Tálib al-Husainí's version of Tímúr's work was revised in A.H. 1047 (A.D. 1637) by Muhammad Afzal Bukhárí, and in this revised edition the memoirs are continued to the death of Tímúr, in A.H. 807 (A.D. 1404); Major Stewart, however, had an opportunity of consulting two MSS. of Muhammad Afzal's edition, and states that he compared them with the present MS. so far as it extends, and that the only additions they contained were merely extracts from the Zafar Námah of Sharaf ad-Dín 'Alí Yazdí.

Foll. 129. Seventeen lines in a page. Well written in Nasta'lík. Size 10 in. by 6 in. (Major W. Davy.)

XCIV.*

تزوکات تیمور

TUZÚKÁT-I TÍMÚR.—A portion of the autobiographical work of Tímúr, containing—

The Designs and Enterprises, and the Institutes.

Foll. 126. Ten lines in a page. Written in Shikastah Ámíz in A.H. 1229 (A.D. 1813).

Size 7 in. by $4\frac{3}{4}$ in. (T. J. Newbold, Esq.)

(*b*) *General Histories of the House of Tímúr.*

XCV.

مطلع السّعدین و مجمع البحرین

MATLA' AS SA'DAIN WA MAJMA' AL-BAHRAIN.—A history of Tímúr and his descendants to A.H. 875 (A.D. 1470), in two volumes,

[1] Instituts politiques et militaires de Tamerlane, écrits par lui-même en Mogol, et traduits en François sur la version Persane d'Abou Thaleb al-Hhoceïny, avec la vie de ce conquérant, &c., par M. Langlès. 8vo. Paris, 1787.

[2] The Malfuzát Timúry, or autobiographical memoirs of the Moghul Emperor Timúr, written in the Jagtay Túrky language, turned into Persian by Abu Ṭalib Hussyny, and translated into English by Major Charles Stewart. 4to. London, 1830. Printed for the Oriental Translation Fund.

by Kamál ad-Dín 'Abd ar-Razzák Ben Jalál ad-Dín Ishák as-Samarkandí.

'Abd ar-Razzák was born at Hirát in A.H. 816 (A.D. 1413). His father, Jalál ad-Dín Ishák, was Kází in the time of Sháh Rukh. In A.H. 841 (A.D. 1437), after his father's death, he was admitted into the service of Sháh Rukh, and in A.H. 845 (A.D. 1441) he was sent on an important mission to one of the Kings of India; of this embassy he afterwards gave an interesting account in the Matla' as-Sa'dain. In A.H. 850 (A.D. 1446) 'Abd ar-Razzák was sent on an embassy into Gílán, and had scarcely fulfilled his mission when he was ordered to depart for Egypt, with the title of ambassador. The death of his master, however, prevented his journey. After this 'Abd ar-Razzák resided successively with Mírzá 'Abd al-Latíf, Mírzá 'Abd Allah, Mírzá Bábar, and Mírzá Ibráhím; and in A.H. 856 (A.D. 1452) he made preparations for a journey into 'Irák. In that year the Sultán Abú al Kásim Bábar, passing through the town of Taft Yazd, had an interview with the celebrated historian Sharaf ad-Dín 'Alí Yazdí, and our author was present at the conference. Two years afterwards he became attached to the person of the Sultán Abú Sa'íd, who treated him with the greatest honour; and, in A.H. 863 (A.D. 1458), when Sultán Husain Bahádur undertook an expedition into Jurján, our author, who had been sent on a mission into that part of the country, had an opportunity of witnessing most of the events of the war. In A.H. 867 (A.D. 1462) 'Abd ar-Razzák was elected Shaikh of the monastery of Mírzá Sháh Rukh, at Hirát, and held that office until his death, which happened in A.H. 887 (A.D. 1482).[1]

Contents :—

Vol. I.—Commencing with the birth of Abú Sa'íd, son of Uljaïtú Sultán Muhammad Khudábandah. The history of Timúr, from the rise of his fortunes to his death, *i.e.* from A.H. 704 (A.D. 1034) to A.H. 807 (A.D. 1404), giving a detailed account of his reign in 'Irák, Túrán, and other countries.[2]

Vol. II.—The history of Timúr's descendants, from the accession of Sháh Rukh in A.H. 807 (A.D. 1404) to that of Sultán Husain Mírzá in A.H. 875 (A.D. 1470), the time when the author wrote.

[1] Haj. Khalf., tome v. p. 603. Biographie Universelle. Notices et Extraits des MSS, tome xiv. Prem. part. p. 3 *et seq.*

[2] I have not seen this first volume, and have given the contents from the catalogue of the Imperial library at St. Petersburg, p. 287.

A fragment of the Matla' as-Sa'dain, relating to the embassy to China, in the time of Sháh Rukh, and translated by Galland, was printed in Thévenot's collection of voyages: this fragment reappeared in Prévost's Histoire Générale des Voyages, and was again translated into Dutch, and inserted in Witsen's great work, Noord- en Oost-Tartaryen. The account of the embassies and letters that passed between the Emperor of China and Sháh Rukh, was published at Calcutta, in Persian and English, by Mr. Chambers,[1] and was afterwards translated into French by M. Langlès.[2] The latter Orientalist also gave an account of the work in the Notices et Extraits des MSS.[3] and introduced a version of 'Abd ar-Razzák's description of India into the second volume of his Recueil portatif des Voyages. M. Charmoy has given a short notice of the Matla' as-Sa'dain, together with the text and translation of an extract from it, relating to Tímúr's expedition against Tuktamish Khán, in the Mémoires de l'Académie des Sciences de St. Petersbourg.[4] The most satisfactory description of the work will be found, however, in the elaborate article by M. Quatremère, in the fourteenth volume of the Notices et Extraits des MSS.[5] The learned academician has given a French translation of a great portion of the life of Sháh Rukh;[6] and the text, accompanied by a version in French, of two other extracts from 'Abd ar-Razzák's history, relating respectively to the voyage of the ambassadors of Sháh Rukh to China,[7] and to that of 'Abd ar-Razzák himself to India.[8] M. Quatremère passes the most favourable judgment as to the merits of the work, saying that it is, incontestably, one of the most curious and veracious histories that have been written in any of the Eastern languages.

The present MS. comprises the second volume only of the Matla' as-Sa'dain. It professes to be the autograph copy of the author, and is distinctly stated so to be in the colophon. The general appearance, however, of the volume scarcely warrants its being considered as of so old a period; and the care and neatness with which it is written, hardly any marginal corrections existing, lead me to suspect that the statement of its being in the handwriting of the author is untrue.

[1] Asiatick Miscellany. Vol. i. p. 71. 4to. Calcutta, 1785.

[2] Ambassades réciproques d'un Roi des Indes, de la Perse, &c., et d'un Empereur de la Chine. 8vo. Paris, 1788.

[3] Tome v., p. 383, note.

[4] Tome iii., 6me Série, pp. 94, 245 *et seq.*, 422 *et seq.*

[5] Première partie, p. 1 *et seq.*

[6] Ibid. p. 19 *et seq.*

[7] Ibid. p. *et seq.* p. 308 *et seq.*, 387 *et seq.*

[8] Ibid. p. 341 *et seq.*, 426 *et seq.*

Foll. 379. Twenty-three lines in a page. Well written in a small Nasta'lík hand, by the author, in A.H. 875 (A.D. 1470).

Size $10\frac{3}{4}$ in. by $6\frac{1}{4}$ in. (General Briggs.)

XCVI.

تذكرة السّلاطين چغتا

TAZKIRAT AS-SALÁTÍN-I CHAGHTÁ.—A general history of the Chaghtáï sovereigns, by Muhammad Hádí, surnamed Kámwár Khán, in two volumes.

Muhammad Hádí mentions in his preface that he undertook the composition of the Tazkirat as-Salátín on his having completed the Haft Gulshan Iláhí, which latter work is a history of the Kings of Dihlí, Málwah, Bengal, the Dakhin, Multán, Thathah, and Kashmír.[1]

The present MS. comprises the first volume of the Tazkirat as-Salátín, and contains :—

An account of the origin of the Mongols, and of Changíz Khán. A history of Tímúr and his descendants who ruled in Khurásán, to the death of Sultán Husain Mírzá, and the rise of the Safawí dynasty of Persia. A detailed history of the Mongol Emperors of Hindústán, from the time of Bábar to the death of Jahángír, in A.H. 1037 (A.D. 1627), and the release from prison of Prince Dáwar Bakhsh, son of Khusrú, who was proclaimed emperor by Ásaf Khán.

Foll. 421. Sixteen lines in a page. Well written in Nasta'lík.
Size 10 in. by $6\frac{1}{4}$ in.

XCVII.

تذكرة السّلاطين چغتا (?)

TAZKIRAT AS-SALÁTÍN-I CHAGHTÁ.—The second volume, containing :—

A short retrospect of some of the events which preceded the death of Jahángír and the accession of Sháh Jahán, in A.H. 1037 (A.D. 1627), and the continuation of the history of the Mongol

[1] I have never seen the Haft Gulshan, but Sir Henry Elliot informs me that it is a poor and useless composition. He also tells me that he possesses the autograph copy of the author of the Tazkirat as-Salátín, but that unfortunately it is incomplete.

Emperors to the seventh year of the reign of Muhammad Sháh, viz., A.H. 1137 (A.D. 1724).

This second volume seems to be very scarce. The author of the "Critical Essay on various MS. works, Arabic and Persian," translated by J. C., and printed for the Oriental Translation Fund, in 1832, says: "Notwithstanding repeated inquiries I have not been able to procure more than the first portion of Abd al-Hádí's work; nor have I yet seen the second volume, which was the chief object of my research," (p. 451.) There is no doubt from the description that the same history is alluded to, though the author is erroneously called 'Abd al-Hádí, instead of Muhammad Hádí.

Foll. 478. Fifteen lines in a page. Well written in Nasta'lík. The volume is apparently unfinished, ending abruptly.

Size 9½ in. by 5½ in.

XCVIII.

تاريخ خافي خان

TÁRÍKH-I KHÁFÍ KHÁN.—A history of the house of Tímúr, from their origin to the fifteenth year of the reign of the Emperor Muhammad Sháh, *i.e.*, A.H. 1145 (A.D. 1732), by Mír Muhammad Háshim, entitled Háshim 'Alí Khán, and surnamed Kháfí Khán.

This history is sometimes called the Muntakhab al-Lubáb, or, as it is named in the preface, Muntakhab-i Lubb-i Lubáb, but it is more generally known as the Táríkh-i Khafí Khán. The author was of good family, and resided at Dihlí in the latter part of Aurangzíb's reign; he composed his history during this period, but, owing to the well-known prohibition of that monarch,[1] he concealed his work, and from some other causes did not publish it until A.H. 1145 (A.D. 1732). The book was well received on its publication; and from the circumstance of its having been so long concealed (Khafí) its author received the title of Khafí Khán. It may be regarded as one of the chief authorities for the history of Hindústán, during the period of which it treats.

The present MS. comprises the first portion of the work, and contains:—

An Introduction, giving an account of the origin of the Tímúrides, traced from Turk Ben Yáfit. The history of the

[1] See *infrà*, p. 125, note 3.

immediate descendants of Tímúr, concisely related to the time of Bábar; and the history of that conqueror and his successors to the 31st and last year of Sháh Jahán's reign, *i.e.* A.H. 1067 (A.D. 1656).

Foll. 240. Nineteen lines in a page. Legibly written in a small Shikastah Amíz hand.

Size $11\frac{3}{4}$ in. by $7\frac{3}{4}$ in. (Sir A. Malet, Bart.)

XCIX.

تاريخ خافي خان

TÁRÍKH-I KHÁFÍ KHÁN.—The second portion of the work, containing:—

The history of Aurangzíb, from his accession to the throne to his death, in A.H. 1118 (A.D. 1706-7), the fifty-first year of his reign.

This second portion does not complete the work which, as above-mentioned, continues the history to the fifteenth year of the reign of Muhammad Sháh.

Foll. 200. Nineteen lines in a page. Written in Shikastah Ámíz, uniform with the MS. last described.

Size 11 in. by $7\frac{3}{4}$ in. (Sir A. Malet, Bart.)

C.

A concise history of Hindústán, from the birth of Aurangzíb, to the time of Muhammad Sháh. There is no preface or author's name.

Foll. 20. Fifteen lines in a page. Well written in Shikastah.

Size, 10 in. by $5\frac{3}{4}$. (Major D. Price.)

CI.

مآثر الامرا (١)

MAÁSIR AL-UMARÁ.—Biographies of the most celebrated Nawábs, ministers, generals, nobles, &c., who lived during the time of the Tímúrides; by the Nawáb Samsám ad-Daulah Sháh Nawáz Khán al-Khawáfí al-Aurangábádí. The present work is the first edition, with additions, by Ghulám 'Alí, poetically surnamed Ázád Husainí Wásití Bálgrámí; the whole arranged in alphabetical order.

The Amír Kamál ad-Dín, the fifth ancestor of Sháh Nawáz Khán, came from Khawáf to Hindústán, in the reign of Akbar, whose service

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he entered; and his descendants held in succession some of the highest offices of state, under the succeeding emperors. Sháh Naváz Khán, whose original name was 'Abd ar-Razzák al-Husainí, was born at Láhúr, in A.H. 1111 (A.D. 1699). Early in life he went to Aurangábád, where most of his relatives resided, and he was not long afterwards appointed Díwán of Barár. Having incurred the displeasure of the Nizám al-Mulk Ásaf Jáh, by favouring the revolt of his son Násir Jang, he was disgraced and went into retirement, and it was during this period that he composed the Maásir al-Umará. After he had passed five years in seclusion, Ásaf Jáh, in A.H. 1160 (A.D. 1747), shortly before his death, took him again into favour, and reinstated him in the Díwání of Barár. Sháh Naváz Khán enjoyed the highest honours under Násir Jang, the son and successor of Ásaf Jáh, and subsequently became the chief minister of Salábat Jang, the Súbahdár of the Dakhin, and played a conspicuous part in the affairs of that portion of India, and the struggles for supremacy between the English and French. He was assassinated in A.H. 1171 (A.D. 1757). Ghulám 'Alí implicates Bussy in his murder, but the charge appears to be without foundation.[1]

After the death of Sháh Naváz Khán his house was plundered, and his library dispersed. He had left the Maásir al-Umará in a rough and imperfect state, and it was missing at the time of his murder. Ghulám 'Alí, however, who had been his intimate friend, made all search for the lost work, and, a full twelvemonth afterwards, found it, arranged the scattered portions, and prepared it for publication, making several important additions, and prefixing a preface, which gives an account of the work, and a good life of its distinguished author.[2]

Mr. Bland has related some particulars of the life of Ghulám 'Alí, the editor of the Maásir al-Umará, in the Society's Journal.[3] We learn that he was a poet and a biographer of poets,[4] and that he was

[1] Mill's History of India. 4th edit. Vol. iii. p. 217, note by Professor Wilson. Mr. Wilson judiciously remarks: "The native historian is no doubt misled by his prejudices, in ascribing to the French commandant any share, however indirect, in the assassination of the Dewan; but had Clive been implicated in any similar transaction, it is very probable that the English historian would have given a very different account of it." And see the Quarterly Oriental Magazine, vol. iv. p. 284, note. 8vo. Calcutta, 1825.

[2] This life was translated under the superintendence of our learned Director, and published in the Quarterly Oriental Magazine, vol. iv. p. 269 *et seq.*

[3] Jour. Roy. As. Soc., vol. ix. p. 150.

[4] He wrote the Khazánah-i 'Ámirah.

born in A.H. 1116 (A.D. 1704). The date of his death is not mentioned. He travelled into various parts of India, and visited Makkah and Madínah; and Mr. Bland states, on the authority of the Khulásat al-Afkár, "that after his journeys and pilgrimage already described (and mentioned also in the Suhúf), he was much honoured during his residence at Aurangabad, by the Subahdárs, and associated in friendly intimacy with the sons of Ásaf Jah; yet, with these temptations, he never engaged in the affairs of the world."[1] Ghulám 'Alí himself informs us that he was at one time attached to Samsám ad-Daulah, in the capacity of amanuensis.

The biographies comprised in this first edition of the Maásir al-Umará extend to Ghulám 'Alí's own time, and are 261 in number, if we include the life of the author by the editor. Ghulám 'Alí's edition, has, however, been completely superseded by that subsequently published by 'Abd al-Hayy Khán, the son of Samsám ad-Daulah, which incorporates the whole of the present edition, with many valuable additions; and will be found described hereafter.[2]

The present MS. contains:—

The preface by Ghulám 'Alí, the editor.

The life of Sháh Nawáz Khán.

The preface by Sháh Nawáz Khán.

The biographies arranged alphabetically, to the middle of those comprised under the initial letter Dál, at which point the volume has been improperly severed by the binder.

Foll. 220. Twenty-one lines in a page. Plainly written in Nasta'lík.

Size 11¼ in. by 7 in. (Sir A. Malet, Bart.)

CII.

مآثر الامرا

Maásir al-Umará.—The latter portion of the first edition of the biographical work of Sháh Nawáz Khán.

Foll. 233. This MS. is in every respect similar to that last described, and bears the date of transcription, A.H. 1204 (A.D. 1789).

Size 11¼ in. by 7 in. (Sir A. Malet, Bart.)

[1] Jour. Roy. As. Soc., vol. ix. p. 152.

[2] *Infrà*, No. CIII.

CIII.

(2) مآثر الامرا

Maásir al-Umará.—The second edition of the biographical work of Samsám ad-Daulah Sháh Nawáz Khán, edited, with considerable additions, by his son 'Abd al-Hayy Khán, entitled Samsám al-Mulk, or Samsám Jang.

'Abd al-Hayy Khán was born in A.H. 1142 (A.D. 1729), and in A.H. 1162 (A.D. 1748) was elevated to the rank of Khán, by the Nizám Násir Jang, who also bestowed upon him the Díwání of Barár. In the time of Salábat Jang he became Kil'ahdár of Daulatábád. On his father's murder, in A.H. 1171 (A.D. 1757), he was imprisoned in the fortress of Gulkundah, but he was subsequently released in A.H. 1173 (A.D. 1759), by the Nawáb Nizám al-Mulk Nizám ad-Daulah Ásaf Jáh Sání, who treated him with great distinction, and reinstated him in his hereditary title as Samsám al-Mulk.[1] He died in A.H. 1196 (A.D. 1781).

'Abd al-Hayy Khán mentions in his preface the edition of the Maásir al-Umará prepared by Ghulám 'Alí, and says that other parts of his father's work having subsequently come into his hands, he determined to complete it from them and other sources. He enumerates no less than thirty histories and biographical treatises, from which he has drawn the materials for his own portion of the work. He also states that he finished his task in A.H. 1194 (A.D. 1780).

The second edition of the Maásir al-Umará contains :—

The preface by the editor.
The original preface by Sháh Nawáz Khán.
The preface by Ghulám 'Alí.
The life of Sháh Nawáz Khán, by Ghulám 'Alí.
An index to the biographies.

[1] At the end of the life of Samsám ad-Daulah, by Ghulám 'Alí, it is said that 'Abd al-Hayy Khan's title was originally Shams ad-Daulah Diláwar Jang, but that he afterwards, on being released from prison, received his father's title, viz., Samsám ad-Daulah Samsám Jang, and was appointed to the rank of six thousand. He himself, however, in the appendix to his own edition of the Maásir al-Umará, states, that the title conferred upon him was Samsám al-Mulk, and that in relation therewith he adopted the poetical name of صارم Sárim. He concludes his work by quoting some of his own verses. Mr. Bland informs me that in the Suhúf he i called Samsám al-Mulk Diláwar Jang.

The biographies, arranged in alphabetical order.

Conclusion, containing a short life of the editor 'Abd al-Hayy Khán.

The biographies in this second edition, including the lives of the editor and his father, are 731 in number, giving an increase of 569 lives not contained in the former edition. They are very ably written, and full of important historic detail; and, as they include those of all the most eminent men who flourished in the time of the Mongol Emperors of the house of Tímúr, down to A.H. 1194 (A.D. 1780), the Maásir al-Umará must always hold its place as one of the most valuable books of reference for the student of Indian history.

Colonel Stewart has made a strange confusion with regard to the authorship of the Maásir al-Umará, reversing completely the relations of father and son. He says: "This book was compiled by Abd al-Hy Ben Abd al Rezāk Shāh Nūāz Khān, and finished by his son Sumsām al Dowlah, A.D. 1779."[1]

Foll. 421. Twenty-five lines in a page. Well written in Nasta'lík, in A.H. 1242 (A.D. 1826).

Size 17 in. by 11¼ in. (General Briggs.)

CIV.

عبرت نامه

'Ibrat Námah.—A history of the Mongol Emperors of Hindústán, from the death of Aurangzíb to that of Muhammad Amín Khán, the Wazír of Muhammad Sháh, in A.H. 1133 (A.D. 1721); by Sayyid Muhammad Kásim,[2] who was in the service of Husain 'Alí Khán, paymaster of Farrukhsiyar's troops.

Foll. 108. Twelve lines in a page. Illegibly written in Shikasta in A.H. 1202 (A.D. 1787).

Size 9½ in. by 7 in. (Sir A. Malet, Bart.)

CV.

سير المتاخرين

Siyar al-Mutaakhkhirín.[3]—A history of the Muhammadan

[1] Stewart's Catalogue of Tippoo's Library, p. 19.

[2] He is called Mír Kásim Láhúrí in the Táríkh-i Ranjít Singh, described *suprà*, No. LXXXVII.

[3] Or, perhaps, Sayr al-Mutaakhkhirín, "A review, or spectacle of modern times." General Briggs prefers the reading given above, which signifies "The manners of the moderns."

power in India, from the death of the Emperor Aurangzíb, in A.H. 1118 (A.D. 1706-7), to the time when the author wrote, viz., A.H. 1195 (A.D. 1780), by Mír Ghulám Husain Khán Ben Hidáyat 'Alí Khán Ben as-Sayyid 'Alam Allah Ben as-Sayyid Faiz Allah at-Tabátabá al-Husainí, in two volumes, together with an Appendix, comprising some account of the events which occurred during Aurangzíb's reign.

Mír Ghulám Husain Khán was a person of high family at the Court of Dihlí, and, and, with his father, resided many years at the Court of the Nawábs of Bengal; he was, therefore, an eye-witness of much that he relates.

Contents :—

Vol. I.—The history of the Mongol empire, from the death of Aurangzíb to the twenty-second year of Muhammad Sháh's reign, *i.e.* A.H. 1152 (A.D. 1739), together with a detailed narrative of the affairs of Bengal, down to the author's own time, A.H. 1195 (A.D. 1780). This volume concludes with some account of Mubárak ad-Daulah, and of the English government and policy in Bengal, assigning twelve reasons for the diminution of revenue and decrease of population in that Súbah.

Vol. II.—Continuing the history of the empire, from A.H. 1153 (A.D. 1740) to A.H. 1195 (A.D. 1780).

Appendix.—An account of the character and actions of Aurangzíb.

The preface of the Siyar al-Mutaakhkhirín was published in the original, at Calcutta, under the revision of Maulawí 'Abd al-Majíd, in 1836.[1] I am not aware whether the remainder of the work has appeared. The text of an abridgement of Ghulám Husain Khán's history had been previously edited and printed at the same place, in the year 1827.[2]

[1] مقدمهٔ کتاب سیر المتأخرین. Preface to the Seirool Mutakhirin, edited by Hukim Mouluvee Abdool Mujid. Vol. i. 4to. Calcutta, 1836.

[2] خلاصهٔ سیر المتاخرین تالیف سیّد غلام حسین خان طبطبائي که آنرا مولوی عبد الکریم ملخّص ساخته بزبدة التواریخ موسوم نمود. The Moolukhkhus-ool-Tuwareekh, being an abridgement of the Seir Mootakherim. Prepared chiefly by Maulavi Abdool Kerim. 4to. Calcutta, 1827.

The entire work was translated into English in the year 1789, by a French gentleman then resident in India.[1] This version is sufficiently faithful to the text, but the style is inelegant, and it is to be regretted that the translator should have been induced to render his original into a language with which he was not thoroughly acquainted.

The first portion of the Siyar al-Mutaakhkhirín has been more recently translated by General Briggs, to whose learned labours on the history of Muhammadan India we are so largely indebted. I may here appropriately quote his account of the work, and his opinion of its merits: "It embraces a period of about seventy years, and affords a complete insight into the events which caused the downfall of the Mahomedan power, and the elevation of the Mahrattas; and it brings us to the first steps which led to the occupation of Bengal, and eventually of all India, by the British Government. The work is written in the style of private memoirs, the most useful and engaging shape which history can assume; nor, excepting in the peculiarities which belong to the Mahomedan character and creed, do we perceive throughout its pages any inferiority to the historical memoirs of Europe. The Duc de Sully, Lord Clarendon, or Bishop Burnet, need not have been ashamed to be the authors of such a production."[2]

General Briggs' translation ends with the defeat of Sar Afráz Khan, by Mahábat Jang, commonly known in this country as Alla Verdi Khan, in A.H. 1153 (A.D. 1740), and comprises about one-fifth of the entire work.

Foll. 481. Twenty-one lines in a page. Well written in a small Nasta'lik character.

Size $10\frac{1}{2}$ in. by $7\frac{3}{4}$ in. (N. B. Edmonstone, Esq.)

CVI.

(٢) سير المتاخرين

SIYAR AL-MUTAAKHKHIRÍN.—Another copy of the preceding work.

[1] A translation of the Sëir Mutaqharin, or View of Modern Times, being an history of India from the year 1118 to the year 1195 of the Hidjrah; the whole written in Persian, by Seid Gholam Hossein Khan. 3 vols. 4to. Calcutta, 1789.

[2] The Siyar-al-Mutakherin, a history of the Mahomedan power in India during the last century, by Mir Gholam Hussein-Khan. Revised from the translation o. Haji Mustafa, and collated with the Persian original, by John Briggs, M.R.A.S. 8vo. Lond. 1832. Printed for the Oriental Translation Fund.

Foll. 362. Twenty-five and twenty-eight lines in a page. Well written in a small Nasta'lík hand.

Size $12\frac{1}{4}$ in. by $8\frac{3}{4}$ in. (General Briggs.)

CVII.

سير المتاخرين (3)

Siyar al-Mutaakhkhirín.—The first volume.

Foll. 496. Fifteen lines in a page. Written in Shikastah Amíz.

Size $11\frac{3}{4}$ in. by $8\frac{1}{4}$ in. (J. Romer, Esq.)

CVIII.

سير المتاخرين (4)

Siyar al-Mutaakhkhirín.—The second volume, with the Appendix.

Foll. 184. Fifteen lines in a page. Written in Shikastah Ámíz

Size 12 in. by $8\frac{1}{4}$ in. (J. Romer, Esq.)

(c) *Akbar.*

CIX.

اكبر نامه (1)

Akbar Námah.—A history of the Emperor Akbar, in three volumes, by the Shaikh Abú al-Fazl Ben Mubárak, comprising an account of his ancestors, the history of forty-seven years of his reign, and a description of the geography, constitution, statistics, &c., of the Mongol empire in India, during the time he flourished.

Mubárak, the father of Abú al-Fazl, and of his scarcely less celebrated brother Faizí, was a native of Nágúr, and at one time taught in a school of law and divinity, at Ágrah. He was originally a Sunní, then a Shí'ah, and subsequently became a freethinker. It is probable that his sons, although conforming with the outward observances of Muhammadanism, imbibed from him the liberal opinions on religious subjects which they entertained, and which they are accused by all the Musulmán writers of having instilled into Akbar's mind, and thus corrupted that monarch's orthodoxy.[1]

Abú al-Fazl was born in A.H. 958 (A.D. 1551).[2] Faizí, his

[1] Elphinstone, History of India, vol. ii. p. 281. 2nd edition.

[2] Maásir al-Umará, as edited by 'Abd al-Hayy Khán.

brother, had been presented to Akbar in the twelfth year of that monarch's reign, and Abú al-Fazl was introduced to the emperor's notice in the twentieth, viz., A.H. 982 (A.D. 1574). Abú al-Fazl soon afterwards attained high military rank, and became chief minister, an office which he filled with distinction for nearly twenty-eight years. His favour at Court naturally excited the envy of his less fortunate rivals, and towards the close of Akbar's reign, a conspiracy was formed against him by his enemies, and headed by Salím, one of Akbar's sons, who afterwards ascended the throne, under the name of Jahángír. The conspirators having learned that Abú al-Fazl was on his return from a mission in the Dakhin, sent a Hindú Rájah, named Narsingh Dív Búndhílah, with a strong force, both horse and foot, in order to intercept him. The Rájah met Abú al-Fazl near Ujjain,[1] and, after an obstinate conflict, the minister's party was defeated, and he himself was slain. Narsingh Dív forwarded Abú al-Fazl's head to Salím at Allahábád. This assassination, which is the deepest blot on the character of Jahángír, was perpetrated on the fourth of Rabí' al-Awwal, in A.H. 1011 (A.D. 1602). Abú al-Fazl, besides the Akbar Námah, was the author of the Dustúr al-'Amal, which is an abridgment of the Áyín-i Akbarí, the third volume of the Akbar Námah; and of the 'Iyár-i Dánish, a Persian translation of the fables of Bidpai: there is also a collection of his letters and miscellaneous writings, which was published after his death by his nephew, 'Abd as-Samad, and is entitled the Maktúbát, or, Inshá'ì Abú al-Fazl. In addition to the productions of his own pen, he conferred a further benefit upon the Muhammedan literature of India, by causing translations to be made of the Mahábhárata, the Rámáyana, and other Sanskrit works of note.[2]

[1] Muhammad Hádí, the editor of Jahángír's autobiography (described *infrà*, No. CXX.), states in his introduction that Abú al-Fazl was assassinated on his arrival at a place called the Saráï Bar, ten kurúhs distance from Guwáliyár. (و چون شیخ بسراي بر که در ده کروهي کوالیار واقع است رسید.) Gladwin calls it Barkeh Serai (Hist. of Hind. p. vii.) There is great uncertainty as to this name. In the Maásir al-Umará, (described *suprà* No. CIII.) we find the place thus mentioned: در نیم کروهي سرائي پرکنهٔ ازبزورش کردهٔ است. The words Barkeh or Bar kih, are very possibly erroneous renderings of the term Parganah, the name of the Parganah being omitted.

[2] See the article "Abú-l-Fazl," by Professor Forbes, in the Biographical Dictionary of the Society for the Diffusion of Useful Knowledge, vol. i. 8vo. London, 1842. The best account that I have seen of Abú al-Fazl, as also of his brother Faizí, is to be found in the Maá-ir al-Umará, as edited by 'Abd al-Hayy Khán (described *suprà*, No. CIII).

The present MS. comprises the first two volumes of the Akbar Námah.

Vol. I.—Divided into two parts, and a conclusion. Part 1. Containing the author's preface; an account of Akbar's birth, and of his ancestors; of the Mongols, from their origin; and of Tímúr, Bábar, and Humáyún, giving a detailed history of the reign of the last-named emperor, to his death in A.H. 963 (A.D. 1555). Part 2. The history of the reign of the Emperor Akbar, from his accession to the throne, to the second of Jumáda al-Awwal, A.H. 979 (A.D. 1571).[1] Conclusion.—Many MSS. omit this conclusion,[2] and it seems doubtful whether it is from the pen of the author.

Vol. II.—The continuation of the history of Akbar to Ramazán A.H. 1010 (A.D. 1601), the commencement of the forty-eighth year of his reign.

I cannot refrain from quoting in this place Mr. Elphinstone's excellent criticism on the Akbar Námah:—"Abul Fazl, in this reign, shows all his usual merits, and more than his usual defects. Every event that had a tendency to take from the goodness, wisdom, or power of Akbar, is passed over or misstated; and a uniform strain of panegyric and triumph is kept up, which disgusts the reader with the author, and almost with the hero. Amidst these unmeaning flourishes, the real merits of Akbar disappear, and it is from other authors that we learn the motives of his actions, the difficulties he had to contend with, and the resources by which they were surmounted. The gross flattery of a book written by one so well acquainted with Akbar's disposition, and submitted, it appears, to his own inspection, leaves an impression of the vanity of that prince, which is almost the only blot on his admirable character."[3]

Foll. 232. Thirty-two lines in a page. Well written in Shikastah, in A.H. 1145-46 (A.D. 1732-33).

Size $16\frac{3}{4}$ in. by $9\frac{1}{2}$ in. (Major D. Price.)

[1] In some MSS. this second part of the first volume continues the history to the end of A.H. 979 (A.D. 1571). See *infrà*, Nos. CX., CXI., CXV. In others the second part ends as in the text, and the remainder is found at the commencement of the second volume.

[2] Exemp. gr. see *infrà*, Nos. CX., CXI.]

[3] Elphinstone, Hist. of India, vol. ii. p. 308, note, 2nd edit.

CX.

اکبر نامه

AKBAR NÁMAH.—The first volume, Parts I. and II., continuing the history to the end of A.H. 979 (A.D. 1571), but omitting the conclusion.

Foll. 294. Twenty-three lines in a page. Well written in a small Nasta'lík hand, in A.H. 1014 (A.D. 1605).

Size 12 in. by 8½ in. (Major D. Price.)

CXI.

اکبر نامه

AKBAR NÁMAH.—The first volume, Parts I. and II., continuing the history to the end of A.H. 979 (A.D. 1571), but omitting the conclusion.

Foll. 484. Seventeen lines in a page. Plainly written in Nasta'lík, in A.H. 1232 (A.D. 1816).

Size 13 in. by 8¾ in. (General Briggs.)

CXII.

اکبر نامه

AKBAR NÁMAH.—The first part of the first volume.

Foll. 146. Twenty-three lines in a page. Well written in Nasta'lík. The first five leaves and the last leaf have been supplied by a more modern hand.

Size 12¼ in. by 8 in. (Major D. Price.)

CXIII.

اکبر نامه

AKBAR NÁMAH.—The second part of the first volume. Omitting the continuation, but giving the conclusion, as in No. CIX.

Foll. 168. Twenty-three lines in a page. Well written in Nasta'lík, uniform with the MS. last described.

Size 12¼ in. by 8 in. (Major D. Price.)

CXIV.

اکبر نامه

AKBAR NÁMAH.—The first part of the first volume.

Foll. 288. Seventeen lines in a page. Well written in Nasta'lík.

Size 11½ in. by 7¾ in. (Sir A. Malet, Bart.)

CXV.

اکبر نامه (2)

AKBAR NÁMAH.—The second part of the first volume. Comprising the history to the end of A.H. 979 (A.D. 1571), together with the conclusion.

Foll. 367. Seventeen lines in a page. Well written in Nasta'lík, uniform with the last-mentioned MS.

Size $11\frac{1}{2}$ in $7\frac{3}{4}$ in. (Sir A. Malet, Bart.)

CXVI.

اکبر نامه 3

AKBAR NÁMAH.—The third volume. This volume, more generally known as the Áyín-i Akbarí, is a sort of supplement or appendix to the Akbar Námah, though complete in itself. It comprises a detailed description of Akbar's empire, in the most extended sense, furnishing the fullest information as to the machinery of government, civil and military, the revenues, and the statistics of Hindústán, and concludes with an account of the religions, casts, astronomy, geography, languages, natural history, philosophy, metaphysics, and laws of India.

The Ayín-i Akbarí has been translated into English by Gladwin,[1] but as Professor Forbes remarks, his version is, "in fact, more of an abstract than a translation; and, with the exception of the dry statistical details, it is very incorrect."[2]

Foll. 324. Twenty-five lines in a page. Well written in Nasta'lík, in A.H. 1066 (A.D. 1655).

Size $14\frac{3}{4}$ in. by 10 in. (Sir C. W. Malet, Bart.)

(*d*) *Jahángír.*

CXVII.

تاریخ جہانگیر نامہ سلیمی

TÁRÍKH-I JAHÁNGÍR NÁMAH SALÍMÍ.—The autobiographical

[1] Ayeen Akbery; or, the Institutes of the Emperor Akber. Translated from the Persian, by Francis Gladwin, 3 vols. 4to. Calcutta, 1783-86. Reprinted, 2 vols. 4to. London, 1800, and in 8vo.

[2] Biographical Dictionary of the Society for the Diffusion of Useful Knowledge. Vol. i. Article ABU-L-FAZL. And see the Catalogue des Livres composant la Bibliothèque de feu M. Langlès. 8vo. Paris, 1825, p. 547, note B.

memoirs of the Emperor Jahángír, from his acccession to the throne, to A.H. 1029 (A.D. 1619).

Jahángír succeeded to the empire of Hindústan immediately on the death of his father Akbar, in A.H. 1014 (A.D. 1605), and died in A.H. 1037 (A.D. 1627).

The autobiography of Jahángír is undoubtedly one of the most curious and interesting works in the whole range of the Muhammadan literature of India, presenting, as it does, a complete picture of the private life of one of the most powerful and despotic monarchs of the world, of his own views, moral and political, of the manners of his court, and of the chief events of his reign.

Of these memoirs there are certainly two editions, which differ so much the one from the other, that they can scarcely be called the same work. The present MS. is most probably the oldest copy of the autobiography of Jahángír now extant, having been written in A.H. 1040 (A.D. 1630), only three lunar years after the death of the royal author; and for this reason I shall style the memoirs, as contained in this volume, the *first* edition.[1] This edition was translated by the learned and indefatigable Major Price,[2] from a MS. which will be presently described. I have had the opportunity of examining no less than five copies of the first edition, viz.: three in the present collection,[3] one in the library of the East India House,[4] and a fifth in the British Museum,[5] all of which agree, more or less, one with another, although some discrepancies occur.

I will now advert to what I would style the *second* edition.

In the year 1786 Mr. Anderson published some extracts from Jahángír's memoirs in the Asiatic Miscellany,[6] and other portions were subsequently given by Mr. Gladwin, in the appendix to his History of Jahángír.[7] These differ materially from the translation by Major Price, being the same in substance only, but couched in very different language; they, however, agree tolerably with each other. Mr. Elphinstone, in his History of India, says that Gladwin possessed

[1] I would so call it, merely from the period at which the present MS. was transcribed; it may possibly be only an abridgment, or rather an altered version of the larger work, described *infrà*, No. CXX.

[2] Memoirs of the Emperor Jahangueir, written by himself; translated by Major D. Price. 4to. Lond. Printed for the Oriental Translation Committee. 1829.

[3] The present MS., and the two next following. [4] No. 546.

[5] Addit. No. 6,554.

[6] Asiatick Miscellany. Vol. ii. p. 71 *et seq.*, 172 *et seq.* 4to. Calcutta, 1786.

[7] History of Hindostan, vol. i. p. 96 *et seq.* 4to. Calcutta, 1788.

a much more perfect copy of the memoirs than that used by Price,[1] and Gladwin himself speaks of the work thus: "He (Jahángír) also wrote his own memoirs in the Persian language, containing a minute account of the political and private conduct of his life, from the commencement of his reign to the end of the twelfth year; they are universally admired for the purity, elegance, and simplicity of the style; and he appears, in general, to have exposed his own follies and weaknesses with great candour and fidelity: when he had completed the memoirs of twelve years he distributed several copies of them among his children, and principal officers of his court. He continued these memoirs, with his own hand, till the commencement of the seventeenth year of his reign; when, finding himself, from ill health, unable to proceed, he, from that period to the time of his death, employed Motamid Khan as his amanuensis. The whole of this continuation is exceedingly scarce, the compiler of this history not having been able to procure a sight of any other copy than the one which was sent him by his friend, Colonel Polier."[2] Gladwin gives no authority for these statements,[3] and it is to be remarked that the author of the Critical Essay says: "I have never seen a copy of the emperor's own work that traces his history beyond the eighteenth year of his reign."[4]

On the appearance of Major Price's translation the learned Silvestre de Sacy pointed out the difference that existed between that translation and the extracts above-mentioned.[5] He observed that this difference could not be explained by the supposition that the text, as published by Anderson, was only an abridgment or extract from the original memoirs of Jahángír, since the version of Anderson, though the more concise of the two, contained the statement of many circumstances omitted in Price's translation; he likewise, by quoting parallel passages, showed that it was impossible that Anderson's extracts and Price's version could have been derived from the same text. De Sacy also mentions the exaggerated account of property and expenditure, as of the number of elephants, horses, &c., and the cost of buildings,

[1] Elphinstone, History of India, vol. ii. p. 350, note. 8vo. Lond. 1843. 2d edit.

[2] History of Hindostan, vol. i. pp. 91, 92.

[3] In the preface to the second edition of the Maásir al-Umará (described *suprà*, No. CIII.), the editor, in enumerating the authorities, speaks of the Jahángír Námah, in which the emperor has himself recorded the events of *twelve* years of his reign. جهانگير نامه كه جنّت مكاني احوال دوازده ساله خود نوشته

[4] Critical Essay, p. 40.

[5] Journal des Savans, 1830. Pp. 359 *et seq.*, 430 *et seq.*

and such like, in the memoirs as translated by Price, compared with the more moderate statements given in Anderson's extracts. He concludes, without questioning the authenticity of the MS. employed by Price, by stating that he considers the extracts published by Anderson and Gladwin have a greater right to be considered as the work of the Emperor than the MS. from which Price has translated, and that the latter is probably a portion of a more recent work, written on the basis of the original memoirs of Jahángír, and perhaps of other documents, by some writer who has wrongfully adopted the first person, as though addressing his children, and, without regard to the order of events, has inserted much extraneous matter, just as he happened to remember it, leaving out many things that ought to have formed part of the narrative.

Some time ago I chanced to meet with a MS. containing memoirs of Jahángír's reign, written in the first person, and agreeing closely with the extracts published by Anderson and Gladwin. My MS., though unfortunately imperfect,[1] differed so extensively from the others that I had then seen, that, if authentic, it at once confirmed the sagacious suggestion of De Sacy as to the existence of two distinct texts of the Emperor's work. Since then I have found two other MSS. of the memoirs in the library of the East India Company,[2] which agree with my own copy almost verbatim, and are perfect at the commencement: they begin rather abruptly with the Emperor's accession,[3] and they both bring the history of Jahángír's reign down to the beginning of the nineteenth year, where it is broken off without explanation, comment, or conclusion. These two MSS., taken in conjunction with my own, at once set the question at rest as to there being two texts of the memoirs, but some doubt still remained as to their respective authenticity. That the edition which I have here called the first is authentic, is, I think, sufficiently proved by the age of the

[1] The volume is imperfect at the beginning, and the memoirs conclude with the events of A.H. 1027 (A.D. 1617); it is, moreover, ill-written, and in some places almost illegible, from the difficulty of the handwriting, and injury received from damp.

[2] Nos. 164 and 181.

[3] The first words are: از عنایات بیغایات الهی یکساعت نجومی از روز پنجشنبه هشتم جمادی الثانی هزار و چهار ده هجری کذشته در دار الخلافهٔ آکره در سن سی و هشت سالکی بر تخت سلطنت جلوس نمودم

present MS., since a work transcribed so soon after the author's death could scarcely have been foisted on the public if a forgery; but the authenticity of the larger and more complete edition remained still somewhat doubtful. Under these circumstances I was delighted to find amongst the valuable MSS. recently presented to our society by General Briggs, a *complete* copy of the memoirs, coinciding with my own MS., with the published extracts, and with the two MSS. of the East India House last-mentioned, and containing, moreover, an editorial preface and introduction, together with a continuation of the work to the death of Jahángír. The details given by the editor in the MS. of General Briggs, which will be described hereafter,[1] are, I think, decisive as to the genuineness of the larger work. I have called it the second edition, since it was edited after the author's death, but it possibly, nay, was probably, prepared as it at present exists, by the Emperor himself. That the shorter work was only a kind of sketch for the preparation of the more complete edition, may be hazarded as a conjecture; but, from the great difference existing between them, I am disposed to think that Jahángír, like Tímúr and Bábar, wrote his autobiography in the Chaghtáï Turkí language, and that the copies we now possess are merely more or less perfect translations from the original.[2]

The present MS. is probably the most authentic copy of Jahángír's memoirs now extant, or at least of the first edition, having been written as before stated, soon after the imperial author's death. In addition to the memoirs it comprises a Pand Námah, or collection of moral maxims and rules of conduct, with a short preface by another writer.[3] This Pand Námah occupies thirty-two leaves, and the volume concludes with a number of letters, petitions, &c., written during the latter part of Jahángír's reign, and filling the last twenty leaves of the book. This third division of the work I have not met with in any other MS. The memoirs and the Pand Námah are, in the present volume, freely interspersed with verses, many of which are omitted in Price's MS., which will be presently described, and the

[1] See *infrà*, No. CXX.

[2] M. de Tassy suggests that the memoirs may have been originally written in Hindústání.—"On pourrait, peut-être, considérer la rédaction hindoustani comme originale, car il n'est pas dit qu'elle soit traduite du persan. Au surplus, j'ai dans ma collection particulière deux exemplaires de ces Mémoires, et il y a entre eux des différences analogues à celles qui existent entre les versions de Price et d'Anderson." Hist. de la Littérature Hindoui, &c., tome i. p. 586.

[3] See *infrà*, No. CXIX. At the commencement of this preface, and also of the Pand Námah, spaces are left for rubrics in the present MS.

memoirs themselves are somewhat fuller in detail.[1] There is also some additional matter at the end of the memoirs, occupying, however, only three pages and a half, which is wanting in the copy used by Major Price.

The title which I have prefixed to the present MS. appears in the middle space of an illuminated 'Unwán at the head of the work, and is also written by a native hand, on the back of the first leaf. No particular title to the memoirs is given, either by Gladwin or Price, nor is there one in the MSS. described under the two next following numbers. Anderson heads his extracts as from the تزوك جهانكيرى. The MS. of the East India House, No. 546, presents a rubric in the first line, entitling the volume نسخهٔ توزوك جهانكيرى; whilst on the backs of the first leaves in Nos 164 and 181, the work is named جهانكير نامه. The British Museum MS. has written on the back of the first leaf, تزك جهانكيرى. The MS. presented by General Briggs offers in a similar place the same title, more correctly written, as توزك جهانكيرى. I may add that in the Khulásat at-Tawáríkh,[2] and in the second edition of the Maásir al-Umará[3] the memoirs are quoted as the جهانكير نامه, Jahángír Námah, written by the Emperor himself; and that in the Pádsháh Námah of 'Abd al-Hamíd Láhúrí,[4] they are referred to in the following words: جهانكير نامه كه اكثرش بخط آنحضرت است; this latter title would seem to refer to the second edition. The author of the Critical Essay calls the memoirs Jahángír Námah.[5]

Foll. 195. Fourteen lines in a page. Well written in Nasta'lík, in A.H. 1040[6] (A.D. 1630).

Size 9 in. by 5¼ in. (J. Romer, Esq.)

[1] The MS. of the British Museum (Addit. No. 6,554), coincides very nearly with the present one, but it is imperfect at the end. The last leaf contains the commencement of the Pand Námah, which occurs at fol. 127 in the present MS.

[2] Described *suprà*, No. LIII.

[3] See *suprà*, p. 114, note 3.

[4] Described *infrà*, No. CXXIII.

[5] Critical Essay, p. 39.

[6] The last leaf, on which this date occurs, has been partially injured, though the date itself is unharmed. A subsequent possessor of the volume, who has supplied some lacunæ in the MSS., has recopied this last leaf for fear of accident, and the original and the copy are bound up together.

CXVIII.

جهانگیر نامه (2)

JAHÁNGÍR NÁMAH.—Memoirs of the Emperor Jahángír, written by himself.

This volume contains the first edition of the memoirs and the Pand Námah, but omits the letters, &c., comprised in the last-mentioned MS., and is somewhat less full in the detail. It is from this MS. that Major Price made his translation.

Foll. 35. Twenty-five and twenty-nine lines in a page. Ill written in Nasta'lík.

Size 16¾ in. by 9½ in. (Major D. Price.)

CXIX.

جهانگیر نامه (3)

JAHÁNGÍR NÁMAH.—Another copy of the first edition of Jahángír's memoirs.

The text of this MS. agrees very closely with that of the one last-described, although the preface is different. It contains the memoirs and the Pand Námah, but not the letters. Prefixed to the preface of the Pand Námah is the following rubric, omitted in the two preceding MSS. من کلام اعتماد الدوله; from which it would appear that we are indebted to I'timád ad-Daulah, the Emperor's chief Wazír, and father of the famous Núr Jahán, for the preservation of the moral portion of Jahángír's work. At the end of this preface, at the commencement of the Pand Námah, there is also the following rubric:

ذکر نصایح و مواعظ که حضرت جهانگیر شاه فرموده اند[1]

Foll. 164. Thirteen and seventeen lines in a page. Negligently written in Nasta'lík.

Size 11 in. by 6¾ in. (Gordon of Buthlaw.)

CXX.

توزك جهانگیری (4)

TÚZAK-I JAHÁNGÍRÍ.—The second edition of the autobiography of

[1] The Pand Námah is headed in a similar manner in the MS. of the British Museum, with the addition of the words در تعریف پادشاه فرموده

Jahángír, edited with an introduction and continuation, by Muhammad Hádí.

I have not been able to find any account of Muhammad Hádí, but it is clear that he is merely the editor of the memoirs, for in the preface and other places, he distinctly states that Jahángír himself wrote the history of eighteen years of his reign, and that he, Muhammad Hádí, continued it, from various trustworthy sources, to the time of the Emperor's death. He also mentions that, as Jahángír commenced the memoirs from the date of his accession to the throne, he has prefixed an introduction, giving the history of that monarch from his birth to his accession.

Contents :

I.—Editor's preface and Introduction, comprising an account of the descent of Jahángír from Tímúr, of his birth, of his youth, of his wives, and children ; and a summary of events, from the time of his birth to his accession to the throne. The preface and introduction occupy twenty leaves and one page.

II.—The autobiographical memoirs of Jahángír, from his accession to the commencement of the nineteenth year of his reign. The memoirs in the present copy occupy no less than 412 leaves ; and the events of each year are distinguished by rubrics, which greatly facilitate reference. Jahangír appears to have written part of the history of the nineteenth year of his reign, the contents of seven pages relating to that year being in the first person. The autobiography then ends abruptly, and it is stated in a rubric that the Emperor's work concludes in that place, and that the subsequent matter has been added by Muhammad Hádí, in order to complete the book.[1]

III.—The continuation of the memoirs, by the editor, Muhammad Hádí, beginning with the early part of the nineteenth year of Jahángír's reign, and ending with his death, in A.H. 1037 (A.D. 1627), and the accession of Sháh Jahán. To this is added an account of Jahángír's Wazírs, and of the lineage and family

[1] The rubric is as follows : تا اینجا تالیف شریف حضرت جنّت آشیانی جهانگیر پادشاه است دیگر آنچه تا آخر بقید تحریر در آمد راقم سطور محمّد هادی از چند نسخهٔ معتبر جمع نموده جهت تکمیل کتاب برآن مستزاد گردانیده است

of I'timád ad-Daulah. This continuation fills fifty-five leaves and one page.

I have already given my reasons for calling the edition by Muhammad Hádí the second, and have pointed out the difference existing between the two, a difference which I think is perhaps to be explained, as I have before stated, on the hypothesis that the memoirs were originally written in the Chaghtáï Turkí language. In illustration of the variance between the two versions, and of the copiousness of Muhammad Hádí's edition, when compared with the first, I may add that the substance of what occupies forty-seven pages in Major Price's translation fills forty pages in the present MS., and that the translation comprises only 141 pages in all, whilst the autobiography extends over no less than 824 pages in General Briggs' MS.

I have entitled the present volume توزك جهانكيرى Túzak-i Jahángírí, in order to distinguish it from the first edition of the memoirs, and because it is so called by the scribe at the end of the memoirs, immediately before the account of the Wazírs.[1]

Foll. 488. Fifteen lines in a page. Plainly written in Nasta'lík, in A.H. 1231 (A.D. 1815).

Size 11½ in. by 7¼ in. (General Briggs.)

CXXI.

اقبالنامهٔ جهانكيرى

Ikbálnámah-i Jahángírí.—A history of the reign of the Emperor Jahángír, from his accession in A.H. 1014 (A.D. 1605) to his death in A.H. 1037 (A.D. 1627), by the Nawáb Mu'tamad Khán Muhammad Sharíf.

Mu'tamad Khán sprang from an obscure family in Persia, but proceeding to Hindústán, attained high honours in the service of Jahángír, and was promoted to the dignity of a commander of five hundred horse, on the occasion of the emperor taking refuge from the fury of a storm, in a tent pitched by the Khán, during the journey of

[1] Since writing the above I have become possessed of a complete copy of Muhammad Hádí's edition of Jahángír's Memoirs. It contains the preface and continuation, and coincides entirely with the MS. presented to the Society by General Briggs. In the rubric, at the beginning of the continuation (see *suprà*, p. 119, note 1), the author names himself Muhammad Zamán Hádí. At the end the scribe calls the work the Tuzak-i Jahángírí, and states that he transcribed it in A.H. 1232 (A.D. 1816). The volume comprises 452 leaves, the character is a legible Nasta'lík, and the size 21 in. by 7 in.

the court to Kashmír. He was subsequently advanced to the rank of commander of two thousand, and died in A.H. 1049 (A.D. 1639).[1]

This work is not held in much estimation in the East, principally on account of its style; but besides this it abounds with errors and omissions, and is in every way inferior to the autobiographical memoirs of Jahángír.

Foll. 211. Twelve and fifteen lines in a page. Written in Nasta'lík and Shikastah Ámíz, in A.H. 1145 (A.D. 1732). The first leaf of this MS. is missing, and the work, though apparently complete, wants some little at the end, the contents of about three leaves being absent. This deficient portion, however, as I have ascertained from other MSS. of the work, merely gives a very concise enumeration of the children of Jahángír, of his Wazírs, and of certain learned men, poets, &c., who flourished during his reign.

Size 9½ in. by 5½ in. (Major D. Price.)

(*e*) *Sháh Jahán.*

CXXII.

پادشاه نامه

PÁDSHÁH NÁMAH.—A history of the first ten years of Sháh Jahán's reign, by Muhammad Amín Ben Abú al-Hasan Kazwíní,[2] who completed his work, and dedicated it to Sháh Jahán, in the twentieth year of that emperor's reign.

Muhammad Amín was the first to receive orders to write a history of the reign of Sháh Jahán; and in his preface he entitles his work

[1] Maásir al-Umará. Gladwin's History of Hindustan. Gladwin states that Mu'tamad Khán, in A.H. 1031 (A.D. 1621), was implicated in a treasonable correspondence, carried on by Mahram Khán, Khalíl Bék, and Fidáyí Khán, with the Prince Khurram (afterwards Sháh Jahán), who was then in rebellion against his father Jahángír, and that he was dismissed from the emperor's service, and banished to Thathah. The treason alluded to by Gladwin is mentioned in the Ikbálnámah-i Jahángírí, and the fate of the traitors is specified, the two former having been condemned to death, and Fidáyí Khán having managed to exculpate himself; but the author does not advert to his own participation in the plot, nor is the fact spoken of in the Maásir al-Umará. It is quite clear, however, that Mu'tamad Khán was a strong adherent of Sháh Jahán.

[2] The author of the Critical Essay calls him Amínáï Kazwíní (p. 42); Muhammad Táhir, in the Sháh Jahán Námah (described *infrà*, No. CXXV.) speaks of him as Muhammad Amín Munshí, commonly known as Amínáï Munshí, and Muhammad Sálih, in the 'Amal-i Sálih, (*infra*, No. CXXVI.) gives a short notice of him under the title of Mírzá Amíná.

the Pádsháh Námah. It is not, however, usually known by that name, which is now exclusively confined to the history of the same emperor, by 'Abd al-Hamíd and his continuators;[1] it differs in style only from the first volume of the last named work, and comprises the same matter.

The author in his preface says that he has divided his work into an Introduction, containing an account of the emperor's life from his birth to his accession; a Discourse (مقالة) comprising the history of the first ten years of his reign; and an Appendix, containing notices of holy and learned men, physicians, and poets. He also mentions his intention of writing a second volume, bringing down the history to the twentieth year of Sháh Jahán's reign, but I am not aware that he ever performed his promise.

Foll. 408. Twenty lines in a page. Well written in Nasta'lik, but somewhat illegibly, on account of the misplacement and omission of the diacritical points, in A.H. 1173 (A.D. 1759). In the colophon the scribe erroneously calls the work the Sháh Jahán Námah, by 'Abd al-Hamíd Nágúrí.

Size $12\frac{3}{4}$ in. by $8\frac{3}{4}$ in. (General Briggs.)

CXXIII.

پادشاه نامه

PÁDSHÁH NÁMAH.—A history of the reign of the Emperor Sháh Jahán, from his accession in A.H. 1037 (A.D. 1627) to the close of the thirtieth year of his reign, in three volumes. The first and second volumes were composed by 'Abd al-Hamíd Lábúrí; the third is a compilation by Muhammad Wáris.[2]

Muhammad Sálih, the author of the 'Amal-i Sálih (described *infrà*, No. CXXVI) says that 'Abd al-Hamíd was celebrated for the beauty of his style, and that he died in A.H. 1065 (A.D. 1654); he also mentions Muhammad Wáris as the continuator of the Pádsháh Námah, and in terms of the highest praise. Muhammad Wáris was living when Muhammad Sálih wrote, in A.H. 1070-76 (A.D. 1659-65).

The present MS. comprises the first volume, and contains:—

Author's Preface, in which he dedicates his work to Sháh Jahán. A description of the emperor's horoscope. A concise account of his ancestors, commencing with Tímúr; and a detailed history of the first ten years of his reign. The volume concludes with an enumeration of the princes of the blood royal; of the

[1] Described *infrà*, No. CXXIII.

[2] Critical Essay, p. 40.

nobles of the court, arranged according to their respective ranks, from those commanding 9,000 to those of 500 horse; and an account of Shaikhs, learned men, physicians, and poets, who flourished during the period embraced by the history.

Foll. 509. Fifteen lines in a page. Beautifully written in Nasta'lík, and finely illuminated. This MS., although not so magnificent in ornament as many volumes that I have seen, is a most excellent specimen of the Oriental art of caligraphy.

Size 13 in. by 8½ in. (A. Welland, Esq.)

CXXIV.

پادشاه نامه (3)

PÁDSHÁH NÁMAH.—Another copy of the first volume of the history of Sháh Jahán, by 'Abd al-Hamíd Láhúrí.

Foll. 503. Fifteen lines in a page. Plainly written in Nasta'lík, in A.H. 1231 (A.D. 1815).

Size 11¾ in. by 7¼ in. (General Briggs.)

CXXV.

شاه جهان نامه

SHÁH JAHÁN NÁMAH.—A history of the reign of the Emperor Sháh Jahán, by Muhammad Táhir, poetically named Áshná, and commonly called 'Ináyat Khán, Ben Zafar Khán Ben Khájah Abú al-Hasan.

'Ináyat Khán's father, Zafar Khán, was Wazír of Jahángír, and at one time, during the reign of Sháh Jahán, was ruler over Kábul, and Súbahdár of Kashmír. He was celebrated as a poet, as a patron of letters, and as a just and moderate ruler. 'Ináyat Khán inherited his father's talent and good qualities, and it is said even surpassed him in ability. He was witty and of agreeable manners, and was one of the intimate friends of Sháh Jahán. Latterly he retired from office and settled in Kashmír, where he died, in A.H. 1077 (A.D. 1666). In addition to the history of Sháh Jahán's reign, Áshná was author of a Díwán and three Masnavís.[1]

This work is little more than an abridgment of the Pádsháh Námah of 'Abd al-Hamíd Láhúrí and Muhammad Wárís, as acknowledged

[1] These particulars of 'Ináyat Khán's life have been kindly communicated to me by Mr. Bland, from his "History of Persian Poetry," a work which, when complete, will supply a great desideratum in the history of the Oriental literature.

by the author in his preface, in which he entitles it the مخلص Mulakhkhas. It contains the history of Sháh Jahán's reign, to A.H. 1068 (A.D. 1657-8), in which year Aurangzíb was proclaimed emperor. At the end is added an account of the revenues of Hindústán, and an enumeration of the princes, nobles, &c., arranged according to their respective ranks. 'Ináyat Khán has avoided the flowery style of 'Abd al-Hamíd Láhúrí, who was a worthy disciple of the school of Abú al-Fazl, and the work is consequently more congenial to European taste.

The present MS. is imperfect at the end, but comprises the first twenty years of the reign.

Foll. 87. Twenty-nine lines in a page. Negligently written in Shikastah Ámíz.

Size 16 in. by 10 in. (Sir A. Malet, Bart.)

CXXVI.

عمل صالح

'Amal-i Sálih.—A history of the Emperor Sháh Jahán, from his birth to his death, in A.H. 1076 (A.D. 1665), by Muhammad Sálih Kanbú.

I have not been able to find any notice of the life of Muhammad Sálih; but amongst the biographies at the end of the work the author mentions in the class of caligraphists Mír Muhammad Sálih, son of Mír 'Abd Allah Mushkín Kalam; no particulars are given beyond a statement of his talents as a scribe, and that his poetical name in Persian was Kāshfí; and in Hindí, Subhán. In the concluding list of princes, &c., a Mír Sálih is also set down as a commander of five hundred. These are probably identical with the author.

The present MS. comprises the latter portion of Muhammad Sálih's work, commencing with the eleventh year of Sháh Jahán's reign, and continuing the history to his death. At the end the author has added biographical notices of Sayyids, holy and learned men, physicians, poets, and Amírs, who were contemporary with Sháh Jahán, together with a list of princes, nobles, and commanders, arranged according to their respective ranks.

The 'Amal-i Sálih, though not so comprehensive as the Pádsháh Námah of 'Abd al-Hamíd and Muhammad Wáris, has some reputation in the East,[1] and is certainly a valuable history. The original

[1] Critical Essay, p. 41.

work is not divided into two parts, but the transcriber of the present MS., who is also the copyist of the Pádsháh Námah of Muhammad Amín, described above,[1] has evidently extracted its contents, as forming a continuation or second volume to that history.

Foll. 306. Twenty lines in a page. Well written in Nasta'lík, uniformly with No. CXXII.

Size $12\frac{3}{4}$ in. by $8\frac{3}{4}$ in. (General Briggs.)

(f) Aurangzíb.

CXXVII.

عالمگیر نامه (ز)

'Álamgír Námah. — A history of the Emperor Aurangzíb 'Álamgír, from A.H. 1067 (A.D. 1656), when Sháh Jahán was attacked by a sudden illness, and his sons began the contest for power, which ended in the deposition of Sháh Jahán, and the accession of Aurangzíb, in A.H. 1068 (A.D. 1657), to the eleventh year of that emperor's reign, when a general peace was established throughout the Mongol empire.

The 'Álamgír Námah was composed by Muhammad Kázim Ben Muhammad Amín Munshí,[2] in the thirty-second year of Aurangzíb's reign, and was dedicated by him to the emperor. When the author presented his work to Aurangzíb that monarch forbade its continuation, and prohibited all other historians from recording the events of his life.[3]

[1] *Suprà*, No. CXXII. [2] See *suprà*, p. 121, note 2.

[3] Mountstuart Elphinstone says, with regard to Aurangzíb's extraordinary aversion from literature, which seems to have proceeded from his excessively bigoted notions on religious subjects, that he discountenanced poets, who used to be honoured and pensioned, and abolished the office and salary of royal poet. He states, also, on the authority of Kháfí Khán, that the emperor prohibited the composition and recitation of poetry, but that this extreme austerity must have been of very short duration; for his own letters are filled with poetical quotations, and sometimes with extemporary verses made by himself. Mr. Elphinstone adds that "his prohibition of history was more permanent; he not only discontinued the regular annals of the empire, which had before been kept by a royal historiographer, but so effectually put a stop to all record of his transactions, that from the eleventh year of his reign, the course of events can only be traced through the means of letters on business, and of notes taken clandestinely by private individuals" (Hist. of India, vol. ii., p. 456. 2d edit.). The second volume of the Tazkirat as-Salátín, and the latter portion of the Tárikh-i Kháfí Khán, however, supply

Foll. 432. Fifteen and twenty-two lines in a page. Irregularly written, partly in Nasta'lík, and partly in Shikastah Ámíz and Shikastah, in A.H. 1150 (A.D. 1737).

Size 8½ in. by 5 in. (Sir A. Malet, Bart.)

CXXVIII.

عالمگیر نامه (2)

'Álamgír Námah.—Another copy of the preceding work.

Foll. 508. Sixteen lines in a page. Well writtten in Nasta'lík, in A.H. 1152 (A.D. 1739).

Size 9½ in. by 5¼ in. (Sir A. Malet, Bart.)

CXXIX.

عالمگیر نامه (3)

'Álamgír Námah.—Another copy of Muhammad Kázim's work.

Foll. 425.—Seventeen and nineteen lines in a page. Well written in Shikastah, in A.H. 1157 (A.D. 1744).

Size 10¾ in. by 6¼ in. (J. Romer, Esq.)

CXXX.

عالمگیر نامه (4)

'Alamgír Námah.—Another copy of Muhammad Kázim's history of Aurangzíb.

Foll. 410. Twenty and twenty-four lines in a page. Well written in Shikastah, in A.H. 1157 (A.D. 1744).

Size 10¼ in. by 6 in. (Gordon of Buthlaw.)

CXXXI.

عالمگیر نامه (5)

'Álamgír Námah.—Another copy of the preceding work.

the history of the last forty years of Aurangzíb's reign (see *supra*, Nos. XCVII., XCVIII., XCIX.), nor is the Maásir-i 'Álamgirí, though concise, and of no great reputation in the East, to be despised as an authority (described *infra*, No. CXXXII). Sir Henry Elliot, in the advertisement prefixed to his Bibliographical Index, enumerates the titles of no less than fifteen works, treating of Aurangzíb's reign (Bibl. Index, vol. i. Advert. p. 6).

Fol. 490. Seventeen and twenty-four lines in a page. Plainly written in Nasta'lík, in A.H. 1225 (A.D. 1810).

Size 12¾ in. by 6¼ in. (General Briggs.)

CXXXII.

مآثر عالمگیری

MAÁSIR-I 'ÁLAMGÍRÍ.—A history of the Emperor Aurangzíb Álamgír, from A.H. 1067 (A.D. 1656) to his death, in the fifty-first year of his reign, *i.e.*, A.H. 1118 (A.D. 1706-7), by Muhammad Sákí Musta'idd Khán, who was secretary to 'Ináyat Alláh Khán, Wazír of Bahádur Sháh, and completed his work in A.H. 1123 (A.D. 1711). The date of completion is expressed by the title, taken as a chronogram according to the Abjad.

Contents:

I.—An abridged account of the first ten years of Aurangzíb's reign, epitomised from the 'Álamgír Námah of Muhammad Kázim.

II.—The history of the remainder of the reign, from the eleventh year to the death of Aurangzíb.

III.—Account of Aurangzíb's disposition and excellent qualities, and of his children.

The author of the Critical Essay speaks in disparaging terms of Muhammad Sákí's work, and says that it is not held in high estimation among those learned men who know how to appreciate historical compositions.[1] It is, however, valuable as an authority for the events of a period respecting which we have but scanty information.

Folí. 274. Fifteen lines in a page. Plainly written in Nasta'lík, in A.H. 1230 (A.D. 1814.)

Size 11½ in. by 7 in. (General Briggs.)

CXXXIII.

اخبارات دربار معالی

AKHBÁRÁT-I DARBÁR-I MA'ÁLÍ.—Akhbárs, or papers relating to the transactions of the court of the Emperor Aurangzíb, for the folyears of his reign: 1, 2, 3, 4, 8, 9, 10, 11, 12, 13, 14, 17, 20, 21, 24, 36, 37, 38, 39, 42, 43, 44, 45, 46, 47, 48, 49. Together with Akhbárs

[1] Crit. Essay, p. 44.

of the court of Prince Muhammad A'zam Shah, son of Aurangzíb, and Názim of the Súbah of Bengal, from the forty-sixth to the forty-ninth year of his father's reign.

A large parcel written in Shikastah on separate slips of paper, and inclosed in a Solander case.

Size 8 in. by 4½ in.

(g) Sháh 'Álam.

CXXXIV.

A letter from the Mongol Emperor Sháh 'Álam to the King of England, expressing his attachment to the English nation, and requesting the assistance of five or six thousand men, in order to replace him on the throne of Hindústán.

Foll. 3. Fourteen and fifteen lines in a page. Written in Shikastah.

Size 8½ in. by 5 in. (Sir J. Malcolm.)

IV.—PERSIA.

1. *General Histories of Persia.*

CXXXV.

تاریخ پادشاهان عجم

TÁRÍKH-I PÁDSHÁHÁN-I 'AJAM.—An epitome of the history of Persia, from Kayúmars, to the reign of Sháh Safí, ending with A.H. 1046 (A.D. 1636), in two books. The author's name is not mentioned.

Contents:

Book I.—Divided into four chapters. 1. The Píshdádians. 2. The Kaiánians. 3. The Ashkánians. 4. The Sásánians to Yazdajird, the last Sásánian king.

Book II.—Divided into five chapters. 1. The Khalífahs of the Baní Umayyah, from Mu'áwiyah to Marwán II. 2. The contemporaries of the 'Abbásides, viz.: The Suffárides, from Lais Suffár to Táhir Ben Muhammad. The Sámánides, from their origin to 'Abd al-Malik Ben Núh. The Ghaznavides, from Sabuktagín to the death of Khusrú Sháh Ben Bahrám Sháh, in A.H 555 (A.D. 1160). The Ghúrides, from 'Alá ad-Dín Hasan to Mahmúd Ben Ghiyás ad-Dín Muhammad. The Buwaihides, from their

their origin to the imprisonment of Abú Mansúr, in A.H. 448 (A.D. 1056). The Saljúks: 1st branch, the Saljúks of Persia, from Tughril Ben Míkáïl to Tughril Ben Arslán: 2nd branch, the Saljúks of Kirmán, from Kádard Bég to Malik Dínár. The Khárizmians, from the time of Nushtakín to the death of Jalál ad-Dín Mankbarní. The Atábaks of Fárs, from Sankar to Aish Khátún. The Assassins, from Hasan Sabáh to their extirpation by Húlákú Khán. The Karáa Khitáians in Kirmán, from Burák Hájib to Kutb ad-Dín Jahán Sháh. 3. The Khalífahs of the Baní 'Abbás, from Abú al-'Abbás as-Saffáh to the death of al-Musta'sim Billah. 4. The Mowgols, from their origin; Changíz Khán; Uktáï Káán; Kuyúk Khán; and Mangú Káán. Húlákú Khán and his successors, to Sulaimán Khán. Malik Ashraf Chúbání. The Ilkánians, from Sultán Uwais Ben Amír Shaikh Hasan to the death of Sultán Husain Ben Uwais. Timúr and his descendants, to the death of Sultán Husain Mírzá Abú al-Ghází Bahádur. The Ák Kúyunlú, from Amír Hasan Bég Ben 'Alí Bég to Alwand Mírzá. 5. The Safawíyah Kings of Persia, from the time of Sháh Isma'íl, to A.H. 1046 (A.D. 1636).

Foll. 115. Eleven lines in a page. Plainly written in Nasta'lík. Size 6¼ in. by 4½ in. (Sir J. Malcolm.)

CXXXVI.

رياض الفردوس

RIYÁZ AL-FIRDAUS.—A general history of Persia, but more especially of Fárs, Kúh Kílawaih, and Khúzistán, from the earliest times to the reign of Sháh Sulaimán, son of Sháh 'Abbás II.; by Muhammad Mírak Ben Mas'úd al-Husainí, who completed his work in A.H. 1082 (A.D. 1671), and dedicated it to Shams ad-Daulah Muhammad Zamán Khán, ruler of Fárs, Kúh Kílawaih, and Khúzistán.

This history comprises an Introduction, twelve Books, and an Appendix, their contents being as follows:—

Author's préface, and a geographical introduction.

Book I.—The Píshdádians. The Kaiánians. Alexander the Great and the Greek philosophers. The Mulúk at-Tawáïf. The Sásánides. The Khalífahs of the Baní Umayyah, and Baní 'Abbás, to the death of al-Musta'sim Billah.

Book II.—The Buwaihides, from 'Imád ad-Daulah Ben 'Alí Buwaih to Majd ad-Daulah Ben Fakhr ad-Daulah, who was imprisoned by Mahmúd Ghaznawí. The Dílamites of Gílán and

Jurján, from their origin to the time of Minúchihr Ben Kábús, the last of the race. The Suffárides, from Ya'kúb Lais to 'Amru Lais, who died in prison.

Book III.—The Saljúks of Persia, from their origin to the death of Tughril Ben Arslán, the last of the dynasty. The rulers of Fárs, appointed by the Saljúks, who intervened between the Buwaihides and the Salgharíyah Atábaks, from Fazlawaih to the death of the Atábak Búzábah, and the establishment of the power of Sankar Ben Maudúd Salgharí. The Ghaznavides.

Book IV.—The Kings of Khárizm, from their origin to the disappearance of Jalál ad-Dín Mankúrní. The Ghúrides, from their origin to the death of Mahmúd Ben Ghiyás ad-Dín Muhammad Sám. The Sámánides.

Book V.—Changíz Khán and his descendants; Úktáï Káán; Kuyúk Khán; Mangú Káán; and Húlákú Khán; with some account of the Kurts and Assassins.

Book VI.—The Atábaks of Luristán, from their origin to the death of Afrásiyáb the younger.[1] Account of the Amír Ankiyánú, ruler of Fárs, and of Sayyid Fakhr ad-Dín and Kutluk Arghún. Account of the Amír Abú al-Háris Arslán at-Turk Basásarí. The Táhirides.

Book VII.—The Salgharíyah Atábaks of Fárs, from their origin to the death of Aish Khátún, in A.H. 685 (A.D. 1286).[2] The Atábaks of Ázarbáïján, from their origin to the death of the Atábak Muzaffar ad-Dín Úzbak, who was the last of the dynasty. Account of the revolt of Sayyid Sharaf ad-Dín in Fárs, in A.H. 663 (A.D. 1264).

Book VIII.—The Muzaffarides, from Ghiyás ad-Dín, the founder of the dynasty, to the death of Sháh Shujá', in A.H. 786 (A.D. 1384). The Ilkánians, from Shaikh Hasan Buzurg to A.H. 736 (A.D. 1384). The Chúbánians, from Shaikh Hasan Kúchak to the death of Malik Ashraf.

Book IX.—Tímúr and his descendants, to the death of Sultán Abú Sa'íd, in A.H. 873 (A.D. 1468). The Sarbadárians, from their origin to the death of Khájah 'Alí Muayyad, the last of the dynasty. The Karákhitáians of Kirmán.

Book X.—The Karà Kúyunlú. The Ak Kúyunlú, from

[1] The author entitles him Jamál ad-Dín, and states that he was the last of the Atábaks of Lur. The prince alluded to is probably Muzaffar ad-Dín Afrásiyáb, son of Rukn ad-Dín Yúsuf Sháh II. And see *suprà*, p. 29, note 1.

[2] The Rauzat as-Safá and other authorities agree in placing her death in the following year.

their origin to the death of Marwán Bég Ben Hasan Bég.[1] The Musha'sha'ín[2] Sayyids, rulers of Khúzistán and Kúh Kílawaih from Sayyid Muhammad Ben Faláh to the time of Sultán Fayyáz. Afrásiyáb Chaláwí and his descendants, to the time of Mír Husain Kiyá Ben Mír 'Alí, the last of the race, who was conquered by Isma'íl Safawí, in A.H. 909 (A.D. 1503).[3]

Book XI.—The Safawís, from their origin to the accession of Sháh 'Abbás the Great. Account of Sháh Kalandar Muzawwar, an impostor who raised the standard of rebellion in Kúh Kílawaih, soon after the death of Sháh Isma'íl II., son of Sháh Tahmásp, and personated the deceased monarch; and of events which happened subsequently to his death down to A.H. 1005 (A.D. 1596). The rebellion of Mullá Hidáyat Árandí, in Kúh Kílawaih, followed by an account of the conquest of Bahrain and Láristan by Sháh 'Abbas, and of the Béglarbégs in Fárs, Kúh Kílawaih, and Khúzistán, to A.H. 1064 (A.D. 1653).

Book XII.—Account of Shams ad-Daulah Muhammad Zamán Khán, Béglarbég of Kúh Kílawaih, in A.H. 1065 (A.D. 1654). Account of Sayyid 'Alí Khán, and of Husain Páshá, together with a relation of occurrences down to the time of the author.

Appendix.—Containing short notices of holy and learned men and poets.

The Riyás al-Firdaus is very important for the history and geography of those provinces to which it has especial reference; and the last two books are replete with information respecting the history of Persia during the reigns of the earlier monarchs of the Safawí dynasty, and the wars between the Persians and the Turks. Some portions of the work are, however, almost valueless; for instance, the accounts of the Khalífahs, the Ghaznavides, the Sámánides, the Changíz Khánians, the Kurts, the Assassins, the Táhirides, the Karáa Khitáians, and the Karáa Kúyunlú; these dynasties are in some cases merely mentioned,

[1] There is some confusion as to the later princes of the Ak Kúyunlú. I have not found this Marwán Bég mentioned by other authors. It is, perhaps, a mistake for Murád, who was son of Ya'kúb Bég, and grandson of Hasan Bég. A fuller account of these later princes to the time of Alwand Mírzá, and Murád Bég, the last of the dynasty, is given by the author at the commencement of Book XI.

[2] The Majális al-Múminín, by Núr Allah ash-Shústarí, contains many details of the history of this dynasty, and indeed of all the princes who were either descendants of 'Alí, or professed the Shí'ah doctrine.

[3] The author only gives a short account of some of the descendants of Afrásiyáb Chaláwí, viz., Kiyá Husain Zamándár, Fakhr ad-Dín Kiyá Gushtásp, Iskandar Shaikhí Ben Afrásiyáb, and Mír Husáin Kiyá, who was a grandson of Luharásp Ben Afrásiyáb.

whilst in others lists of names only are given, or the notices are as concise as to be of no utility. This brevity, however, only affects those dynasties which took no actual part in the history of the provinces treated of by the author.

Foll. 194. Seventeen lines in a page. Well written in a small Shikastah Ámíz hand, in A.H. 1243 (A.D. 1827).

Size 11¾ in. by 8¼ in. (J. Romer, Esq.)

2. *Early Kings.*

CXXXVII.

كتاب المعجم في آثار ملوك العجم

KITÁB AL-MU'JAM[1] FÍ ASÁR MULÚK AL-'AJAM.—A history of the early kings of Persia, from Kayúmars to the death of Núshírwán.

The present work is generally attributed to Fazl Allah Ben 'Abd Allah al-Kazwíní. This Fazl Allah lived in the time of the Atábak Nusrat ad-Dín Ahmad, ruler of Luristán, who reigned for thirty-eight years, and died in A.H. 733 (A.D. 1332); and he is supposed to be the father of the celebrated Wassáf, in which case it would seem that he died in A.H. 698 (A.D. 1298).[2] By some writers the work is said to have been composed by Abú al-Fazl 'Abd Allah Ben Abí an-Nasr Ahmad Ben Míkáíl. In the preface the author names himself merely Fazl Allah, and dedicates his work to the Atábak above mentioned, so that the opinion that he was Wassáf's father is probably correct: this is, moreover, favoured by the Mu'jam being written in an obscure and inflated style, very much resembling that of the Táríkh-i Wassáf. I may add that he is referred to in the Táríkh-i Jahán Árá[3] as Mullánà Fazl Allah Shírází. Some former possessor of the present MS. erroneously ascribes the work to Wassáf himself, in a note on the back of the first leaf.

The Mu'jam was translated into Turkish by Kamál Zard al-Barghamawí,[4] by order of Mahmúd Páshá, Wazír of Sultán Muhammad Khán III. This translation is entitled Turjumán al-Balágħat.

[1] Fluegel translates the title: "Lexicon alphabetice dispositum de monumentis Regum Persarum" (Háj. Khalf. tome v. p. 629), but the work is arranged in a chronological and not an alphabetical order.

[2] Háj. Khalf. tome v. p. 629.

[3] Described *infrà*, Nos. CLIV., CLV.

[4] D'Herbelot calls the translator Ouard al Bargamouni.

Foll. 152. Sixteen lines in a page. Written in Nasta'lik, in A.H. 1090 (A.D. 1679). There are numerous marginal scholia in Arabic and Persian.

Size 10¼ in by 6½ in. (Sir J. Malcolm.)

3. *Saljúks.*

CXXXVIII.

A history of the Saljúks of Persia, from the rise of the family to the reign of Rukn ad-Dín Abú Tálib Tughril Ben Arslán, the last monarch of this dynasty, who came to the throne in A.H. 571 (A.D. 1175). The author's name is not mentioned, but the work is dedicated in the preface to the Sultán Rukn ad-Dín Abú Tálib Tughril Ben Arslán, and is therefore valuable as the production of a writer in the sixth century of the Hijrah.

Foll. 12. Thirty-five lines in a page. Well written in Nasta'lík. Imperfect at the end, but apparently only one leaf missing.

Size 12¾ in. by 9¼ in. (Sir J. Malcolm.)

4. *Safawís.*

CXXXIX.

عالم آراي عبّاسي

'Alam Arái 'Abbásí.—A history of the Safawí dynasty of Persia, by Iskandar Munshí,[1] giving an account of the origin of the Safawí family and of their rule in Persia, to the death of Sháh 'Abbás the Great, in A.H. 1037 (A.D. 1627). This work is divided into a preface, an introduction, and two volumes, the latter of which is subdivided into two parts. The preface, the introduction, the first volume, and the first part of the second volume, were composed in A.H. 1025 (A.D. 1616), bringing the account of events down to that date. The second part of the second volume was added afterwards, as a sort of appendix, continuing the history to the death of Sháh 'Abbás.[2]

Iskandar Munshí subsequently wrote a continuation of his work,

[1] Stewart erroneously calls the author Sekander Hummesheeny. His description of the 'Álam Árá is otherwise unsatisfactory (Catalogue of the library of Tippoo Sultan, p. 10). Erdmann states that the author's name is Iskandar Mírzá Munshí (Journ. Asiat., tome viii. p. 51).

[2] The author of the Fawáïd-i Safawíyah informs us that Iskandar Bég, as he styles him, was employed during fifteen years in the composition of the 'Álam Árá.

comprising the history of Sháh Safí, from A.H. 1038 (A.D. 1628) to A.H. 1052 (A.D. 1642), and the accession of Sháh 'Abbás II. This continuation was entitled by its author the خلاصة السير Khulásat as-Siyar.[1]

The present MS. contains :—

Author's preface.

Introduction, giving an account of the origin of the Safawís, traced through 'Alí Ben Abí Tálib to 'Adnán, with a detailed history of the ancestors of Sháh Isma'íl as-Safí, the first of the Safawí kings, from Amír Firúz Sháh Zarín Kaláh to Sháh Isma'íl; principally derived from the Safwat as-Safá, by Darwísh Tawakkul Ben Isma'íl, commonly called Ibn Nizár, who composed his work in the time of Sultán Sayyid Sadr ad-Dín Músa Ben Safí ad-Dín Ishák al-Ardabílí, the fifth ancestor of Sháh Isma'íl as-Safí.[2] The history of the reign of Sháh Isma'íl, and of his son Sháh Tahmásp, until the death of the latter, in A.H. 984 (A.D. 1576), together with an epitome of events to A.H. 1011 (A.D. 1602).

Volume I.—An account of the birth and childhood of Sháh 'Abbás the Great, and of the events which occurred during his youth. Biographies of the Amírs, learned men, Wazírs, ministers, munshís, physicians, caligraphists, painters, poets, musicians, and storytellers, who flourished in the reigns of Sháh Tahmásp and his successors. An account of the events which took place after the death of Sháh Tahmásp. The reign of Sháh Isma'íl II., son of Sháh Tahmásp, to his death in A.H. 985 (A.D. 1577). The reign of Muhammad Khudábandah, son of Sháh Tahmásp, to the accession of his successor, Sháh 'Abbás, in A.H. 996 (A.D. 1587).[3]

[1] See Catalogue des MSS. Orientaux de la Bibliothèque Impériale de St. Petersbourg, p. 291.

[2] Háj. Khalf. tom. iv. p. 105. Flügel calls the writer of the Safwat as-Safá, "Tewekkul Ben Ismail al-Bezzár." In the Catalogue of the Imperial library at St. Petersburgh he is named as follows: "Tevekkouly توكلي ben Ismaïl ben Hadji Ardebily حاجي الاردبيلي surnommé Ibn Bezzaz ابن بزاز ou fils du marchand d'étoffes" (No. CCC. p. 288). The year of his death is uncertain.

[3] The author of the Zubd at-Tárikh states that the proclamation of Sháh 'Abbás took place in A.H. 994 (A.D. 1585); but Iskandar Munshí, at the commencement of vol. ii. of his work, gives the chronograms ظل الله and عباس بهادر خان which fix the date of his accession as above.

Volume II.—Part 1. The history of Sháh 'Abbás, from his accession. This first part of Volume II. is imperfect in the present MS., ending in the midst of the seventh year of Sháh 'Abbás' reign.

Foll. 279. Nineteen lines in a page. Well written in Shikastah Ámíz. The first volume ends at fol. 224v.

Size 11 in. by 6½ in. (Sir J. Malcolm.)

CXL.

عالم آراي عبّاسى

'Álam Áráï 'Abbásí.—The entire second volume, containing:—

Part I.—History of the reign of Sháh 'Abbás, from his accession to the end of A.H. 1025 (A.D. 1616).

Part II.—History of events, from the beginning of A.H. 1026 (A.D. 1617) to the death of Sháh 'Abbás, in A.H. 1037 (A.D. 1627), and the accession of his grandson and successor, Sháh Safí. Description of the qualities and endowments of Sháh 'Abbás. Notices of nobles and celebrated men, Wazírs, ministers of finance, &c., who served under Sháh 'Abbás.

M. Erdmann has published a description of the second volume of the 'Álam Áráï 'Abbásí, together with the text and translation of a short extract from it relating to the reception of a Russian ambassador at the Court of Sháh 'Abbás.[1] Silvestre de Sacy has also given a concise notice of the same volume in the Journal Asiatique.[2]

Foll. 287. Twenty-eight lines in a page. Well written in Nasta'lík, in A.H. 1059 (A.D. 1649).

Size 15½ in. by 9 in. (Major D. Price.)

CXLI.

عالم آراي عبّاسي

'Alam Áráï 'Abbásí.—The second volume.

[1] De Manuscripto Persico Iskenderi Menesii. Casan, 1822.

[2] Tome v. p. 86 *et seq.* M. de Sacy says that the second volume begins with A.H. 1005 (A.D. 1596), the tenth year of Sháh 'Abbas' reign, but I have never seen a copy (though I have had access to several) in which this volume commences otherwise than as stated in the text.

Parts I and II.—The second part is imperfect at the end; one leaf, however, alone being wanting.

Foll. 674. Seventeen lines in a page. Well written in Nasta'lík.

Size 10½ in. by 6 in. (Sir J. Malcolm.)

CXLII.

عالم آراي عبّاسي

'Alam Aráï 'Abbásí.—The first portion of the first part of the second volume, comprising the history from the accession of Sháh 'Abbás to the end of A.H. 1015 (A.D. 1606). The last page bears a colophon, written by the same hand as the rest of the MS., fraudulently stating that the work ends at this point.

Foll. 422. Seventeen lines in a page. Well written in Nasta'lík, in A.H. 1082 (A.D. 1671). Imperfect at the end.

Size 12 in. by 7¼ in. (Sir J. Malcolm.)

CXLIII.

عالم آراي عبّاسي

'Álam Áráï 'Abbásí.—The latter portion of the first part of the second volume, from the beginning of A.H. 1016 (A.D. 1607) to A.H. 1025 (A.D. 1616); and the second part of the same volume, completing the work.

Foll. 429. Seventeen lines in a page. Plainly written in Nasta'lík, in A.H. 1091 (A.D. 1680).

Size 13 in. by 8¼ in. (Sir J. Malcolm.)

CXLIV.

عالم آراي عبّاسي

'Álam Áráï 'Abbásí.—A portion of Iskandar Munshí's work, comprising nearly the whole of the first volume.

Foll. 153. Twenty-three lines in a page. Well written in Nasta'lík. Imperfect at the beginning and the end, and in several other places.

Size 10¼ in. by 6 in. (Major D. Price.)

CXLV.

فوائد صفويه

FAWÁÏD-I SAFAWÍYAH.—A history of the Safawí family of Persia, from their origin to A.H. 1216 (A.D. 1801), by Abú al-Hasan Ben Ibráhím Kazwíní, who dedicated his work to Sultán Abú al-Fath Muhammad Mírzá Bahádur Khán as-Safawí al-Músawí al-Husainí.[1]

This history contains a good account of the Safawí dynasty, and of the adventures of the unfortunate descendants of Sháh Isma'íl after they were driven from the throne of Persia. In addition to the history of the Safawís, traced down to his own time, the author has affixed separate accounts of the English in India, and of their justice and generosity; of the Afghán usurpation in Persia; of the Kachalátiyán; of the Afshárs; of Nádir Sháh and his descendants; of the

[1] Muhammad Mírzá was the great grandson of Sháh Husain Ben Sulaimán, who abdicated the throne in favour of Mahmúd, the Afghán usurper, in A.H. 1135 (A.D. 1722), and who was the last sovereign of the Safawí family, who ruled independently. Tahmásp II., son of Sháh Husain, struck coin in his own name, and struggled ineffectually for a few years to reestablish the monarchy. He was nominally restored by Nádir Sháh, who deposed and imprisoned him in A.H. 1145 (A.D. 1732), and was nominally succeeded by his infant son (طفل شیر خوارد) 'Abbás III., who died, or was murdered, or imprisoned, in A.H. 1148 (A.D. 1735), when Nádir Sháh assumed the sovereignty of Persia. Husain Mírzá, who is stated to have been born in prison six months before the assassination of his father Tahmásp II., in A.H. 1151 (A.D. 1738), but as to whose parentage there seems some doubt, was set up as king of Persia, under the name of Husain II., by 'Alí Mardán Khán and some other nobles about the time when Karím Khán Zand began the foundation of his power; he reigned nominally for seven months, when he was deposed and blinded. Husain II. had two sons, Tahmásp Mírzá, and Muhammad Mírzá. Tahmásp Mírzá died of small-pox in his childhood. Muhammad Mírzá was the last of the Safawíyah to whom the title of king was given. In A.H. 1200 (A.D. 1785) Muhammad Khán, son of Muhammad Husain Bég Astarábádí, sent to him at Tabs, begging him to proceed to Tihrán, and assert his authority. Some rúpís were even struck in his name as King, bearing the following inscription:—on the obverse بزر زد سکه از الطاف سرمد ∴ شه والا کبیر سلطان محمد in the margin, the names of the Panj Tan, *i.e.*, Muhammad, Fátimah, 'Alí, Hasan, and Husain; and on the reverse ضرب دار السلطنة طهران Muhammad Mírzá, however, declined the invitation, believing it to be a snare, and stated that his desire was to remain in obscurity, and that he had given up all pretensions to the sovereign power. It was in this very year, A.H. 1200 (A.D. 1785), that Ágha Muhammad Khán made Tihrán the seat of his empire, and struck money with the legend بزر سکه اندر جهان زد قضا ∴ بنام علي ابن موسي رضا

Abdálí Afgháns; of the Zand dynasty; and of the Kájárs to the time of Fath 'Alí Sháh.

Abú al-Hasan in his preface, as well as in other places, and at the conclusion of the work, mentions that the date of its composition is expressed by the chronogram تاريخ *i.e.*, A.H. 1211 (A.D. 1796); but in another passage he distinctly states that he completed it in A.H. 1215 (A.D. 1800), when Muhammad Mírzá was twenty-six years of age; and he elsewhere records events which occurred in the following year.

Foll. 153. Fifteen lines in a page. Written in Nasta'lík. Size 9 in. by $5\frac{3}{4}$ in. (Sir J. Malcolm).

5. *Nádir Sháh.*

CXLVI.

تاريخ نادري

TÁRÍKH-I NÁDIRÍ.—A history of Nádir Sháh, by Mírzá Muhammad Mahdí Khan Astarábádí, who completed his work in A.H. 1171[1] (A.D. 1757), and dedicated it to Muhammad Hasan Khán, the chief of the Kájárs.

It appears that Mírzá Mahdí Khán was private secretary to Nádir Sháh,[2] but I have not been able to learn any particulars of his life.

The author commences his work with a summary of the events which preceded the elevation of Nádir Sháh to the throne of Persia, from the time of Mír Wais, *i.e.*, A.H. 1121 (A.D. 1709); he then gives a detailed history of Nádir's reign to his death, in A.H. 1160 (A.D. 1747), and concludes with an account of the reigns of 'Alí Sháh and Ibráhím Sháh, and the blinding of Sháh Rukh.

The Táríkh-i Nádirí was translated into French by Sir William Jones, in the year 1770, by order of Christian VII., King of Denmark.[3] It was also lithographed at Tihrán.

[1] The author of the Fawá'id-i Safawíyah states that Muhammad Mahdí was employed during fifteen years in writing the Táríkh-i Nádirí.

[2] See Sir Harford Jones Brydges. The Dynasty of the Kajars. Preliminary matter, p. clxxxi, note.

[3] Histoire de Nader Chah, connu sous le nom de Thahmas Kuli Khan, Empereur de Perse. Traduite d'un Manuscrit persan, par Mr. Jones. 2 tomes, 4to. Londres, 1770. There was a second edition published in 1790, and it is reprinted in the fifth volume of his works. Sir William also published an English translation. 8vo. London, 1773. A German version of this translation, by M. Gadebusch, appeared at Greifswalde in the same year.

Foll. 245. Eighteen lines in a page. Well written in Naskh, and embellished with paintings.

Size 11¾ in. by 7 in. (Sir A. Malet, Bart.)

CXLVII.

تاريخ نادري

Táríkh-i Nádirí.—Another copy of Mírzá Muhammad Mahdí's history of Nádir Sháh.

Foll. 189. Seventeen lines in a page. Well written in Nasta'lík, in A.H. 1225 (A.D. 1810).

Size 11 in. by 7¼ in. (Sir J. Malcolm.)

CXLVIII.

خلاصهٔ بيان آمدن نادر شاه پادشاه به شاهجهان‌آباد

Khulásah-i Bayán-i Ámadan-i Nádir Sháh Pádsháh Bah Sháhjahánábád.—A short account of Nádir Sháh's expedition into Hindústán, in the reign of the Mongol emperor Muhammad Sháh. The author's name is not mentioned.

Foll. 13. Thirteen lines in a page. Well written in Shikastah Ámíz.

Size 12¼ in by 7 in.

6. Kájárs.

CXLIX.

احسن التواريخ

Ahsan at-Tawáríkh.—A history of the Kájár family, from its origin to the assassination of Ághá Muhammad Khán, the first monarch of the Kájár dynasty, in A.H. 1211 (A.D. 1796); by Samad Ben Muhammád Takí Sárawí.[1]

This work traces the rise of the family from the time of Fath 'Alí Khán, who was the great-grandfather of Fath 'Alí Sháh, and lived in the reign of Sháh Husain Safawí; and gives an account of the events which took place in Persia, down to the murder and burial of Ághá Muhammad Khán. The greater part of the history is devoted to the reign of Ághá Muhammad Khán, the previous events being succinctly

[1] In the Risálah-i Tadábír-i Sháh wa Wuzír (described *infrà*, No. CLVI.), he is called Mullá Muhammad Sárawí Mázandaráni.

related. The Ahsan at-Tawáríkh is also called the Táríkh-i Muhammadí.

Foll. 259. Twelve lines in a page. Well written in a large Nasta'lík hand, in A.H. 1235 (A.D. 1819).

Size 13¼ in. by 8 in. (Colonel Monteith.)

CL.

احسن التواريخ (2)

AHSAN AT-TAWÁRÍKH.—Another copy of the preceding work.

Foll. 171. Sixteen lines in a page. Written in Nasta'lík.

Size 11½ in. by 8 in. (Colonel Monteith.)

CLI.

مآثر سلطانيّه (1)

MAÁSIR-I SULTÁNÍYAH.—A history of the dynasty of the Kájárs, from their origin to A.H. 1229 (A.D. 1813), by 'Abd ar-Razzák Naja Kulí.

The present MS. comprises the first portion of the work, giving an account of the origin and rise of the Kájár family, and continuing the history to the time of the arrival of Stephanoff, the Russian general's envoy, at the Prince Viceroy's court.

The Maásir-i Sultániyah was published in the original at Tabríz, in A.H. 1241 (A.D. 1825),[1] and a translation into English, by Sir Harford Jones Brydges, appeared at London, in 1833.[2] This translation does not, however, comprise the whole history, ending with the events of A.H. 1226 (A.D. 1811).

Foll. 104. Seventeen lines in a page. Plainly written in Nasta'lík.

Size 12 in. by 8 in. (Colonel Monteith.)

CLII.

مآثر سلطانيّه (2)

MAÁSIR-I SULTÁNÍYAH.—The remainder of the history of the Kájárs by 'Abd ar-Razzák.

[1] كتاب مآثر سلطانيّه 4to. Tabriz, 1241.

[2] The Dynasty of the Kajars, translated from the original Persian MS. presented by His Majesty Faty Aly Shah, to Sir Harford Jones Brydges, Bart. 8vo. London, 1833.

Foll. 104. Seventeen lines in a page. Written in Nasta'lík, uniform with the MS. last described. Sir Harford Jones Brydges' translation stops at fol. 64 of the present MS., ending with A.H. 1226 (A.D. 1811). There is a lacuna in this volume, between fol. 67 and 68; this is, however, supplied by that next following.

Size 12 in. by 8 in. (Colonel Monteith.)

CLIII.

مآثر سلطانیّه

MAÁSIR-I SULTÁNÍYAH.—The portion of the preceding history mentioned as wanting in the MS. last described.

Foll. 12. Sixteen lines in a page. Written in Shikastah Amíz.

Size 11½ in. by 8 in. (Colonel Monteith.)

CLIV.

تاریخ جهان آرا

TÁRÍKH-I JAHÁN ÁRÁ.—A history of the Kájárs, from the origin of the family to the end of A.H. 1233 (A.D. 1817) when the author wrote; by Muhammad Sádik Marwazí. In two volumes.

The present MS. comprises the first volume, and contains:—

Author's Preface. The descent of the Turks, from Japhet. The genealogy of the Kájárs, traced from Kájár Khán. The rise and progress of the family. The reign of Ágha Muhammad Khán. The first ten years of the reign of Fath 'Alí Sháh, *i.e.*, from A.H. 1212 to 1221, inclusive (A.D. 1797-1806). A description of the good qualities and disposition of Fath 'Alí Sháh, of his arms, jewels, throne, &c. Account of Wazírs, Amírs, courtiers, and poets, and of public buildings, gardens, palaces, &c.

The history of Fath 'Alí Sháh's reign occupies the greater part of this volume, commencing at fol. 44.

Foll. 165. Fifteen lines in a page. Well written in Nasta'lík, in A.H. 1233 (A.D. 1817).

Size 11¾ in. by 7½ in. (Colonel Monteith.)

CLV.

تاریخ جهان آرا

TÁRÍKH-I JAHÁN ÁRÁ.—The second volume of Muhammad Sádik's history of the Kájárs, containing:—

The history of the reign of Fath 'Alí Sháh, from the eleventh year from his accession, viz., A.H. 1222 (A.D. 1807) to the end of A.H. 1233 (A.D. 1817).

Foll. 224. Fifteen lines in a page. Well written in Nasta'lík, uniform with the last-mentioned MS., in A.H. 1234 (A.D. 1818). Size 11¾ in. by 7 in. (Colonel Monteith.)

CLVI.

رسالهٔ تدابیر شاه و وزیر

Risálah-i Tadábír-i Sháh wa Wazír.—A short account of Ágha Muhammad Khán, and of his Wazír, Hájjí Ibráhím Khán Shírází, in two parts :—

Part I.—Anecdotes and notices of Ágha Muhammad Khán to the time of his murder, in A.H. 1211 (A.D. 1796).

Part II.—Anecdotes and notices of the life and actions of Hájjí Ibráhím Khán Shírází, to the time of his disgrace and death in A.H. 1217 (A.D. 1802).

Foll. 137. Nine and eleven lines in a page. Written in Nasta'lík. Size 7¼ in. by 5¾ in. (Sir J. Malcolm.)

V.—TURKEY.

CLVII

تاریخ هشت بهشت

Táríkh-i Hasht Bahisht.—A history of eight sovereigns of the Ottoman dynasty, from 'Usmán Bég Ghází, the founder of the dynasty, to Sultán Báyizíd Khán II., son of Muhammad II.; by Maula Idrís Ben Husám ad-Dín al-Budlísí, who died in A.H. 930 (A.D. 1523).

Maula Idríş was the first writer of Ottoman history, and his work enjoys a well-deserved reputation. It is divided into eight books, each of which is devoted to the reign of a separate emperor, and comprises many interesting particulars relating to other countries and dynasties besides Turkey and the Ottomans. The Hasht Bahisht was continued by Abú al-Fazl Muhammad ad-Daftarí, son of Maula Idrís, who died in A.H. 987 (A.D. 1579). This continuation is written in the Turkish language, and brings the history down to the end of the reign of Salím II., *i.e.*, A.H. 982 (A.D. 1574).[1]

[1] Háj. Khalf. tom. ii. p. 110. Hammer-Purgstall, Gesch. d. Osman. Reichs, vol. ix. p. 188.

The present MS. contains the sixth and seventh books.

Book VI.—History of the reign of Sultán Murád II., the sixth Ottoman emperor, from his accession in A.H. 825 (A.D. 1421) to his death in A.H. 855 (A.D. 1451).

Book VII.—History of the reign of Muhammad II., surnamed The Victorious, son of Murád II., from his accession in A.H. 855 (A.D. 1451), to his death in A.H. 885 (A.D. 1480).

Foll. 260. Twenty-one lines in a page. Well written in a small Nasta'lík character.

Size $10\frac{3}{4}$ in. by $6\frac{3}{4}$ in. (Sir J. Malcolm.)

CLVIII.

A concise account of the conquest of Constantinople by Muhammad II., and of the early history and foundation of that city, its public buildings, &c., translated from the Turkish, by Muhammad Mahdí ash-Shírwání al-Ansárí, in A.H. 1210 (A.D. 1795).

The translator does not mention the title of the original work from which he made the present version, but he describes it merely as a short history, which he met with at Súrat, in A.H. 1209 (A.D. 1794).

Foll. 31. Fourteen lines in a page. Plainly written in Nasta'lík, in A.H. 1210 (A.D. 1795).

Size $9\frac{3}{4}$ in. by $5\frac{3}{4}$ in. (Major D. Price).

II.—KURDS.

CLIX.

شرف نامه

Sharaf Námah.[1]—A history of the various dynasties and rulers of Kurdish extraction, by Sharaf ad-Dín Ben Shams ad-Dín; comprising an Introduction, four Books, and an Appendix.

Sharaf ad-Dín was born at Karharúd,[2] a dependency of Kum, in

[1] Háj. Khalf. tome ii. p. 134.

[2] M. Wolkow reads the word كرمرود Keremroud (Journ. Asiat., tome viii. p. 291), but in both the Turkish translations of the Sharaf Námah described below (p. 145, note 3) it appears as in the text كرهرود. Sádik Isfahání gives the same orthography, adding the vowel points كَرهَرود and states that it is "a city of 'Irák 'Ajam, called after the Arabian manner Karahh كرح" (Sád. Isf. p. 41). In a MS. of Hamd Allah Kazwíní's Nuzhat al-Kulúb, in my possession, the reading is گرهرود

'Irák, in A.H. 949 (A.D. 1542), and was the son of the Amír Shams ad-Dín, ruler of Budlís.[1] The latter becoming dispossessed of his government, received the title of Khán from Sháh Tahmásp, and Sharaf ad-Dín was educated with the Sháh's own sons. At the early age of twelve years he was appointed, under tutelage, governor of Sáliyán[2] and Mahmúdábád, dependencies of Shírwán; that honour being granted to him by the Sháh at the unanimous request of the Rúzakí[3] tribe. In the course of the succeeding years he was nominated to several important posts, and distinguished himself greatly in the suppression of a rebellion in Gílán, where he remained for seven years. The air of that province being unhealthy, he obtained leave to return to Kazwín, and applied for permission to stay at the Sháh's court. In this, however, he was opposed by a party of his enemies, who had acquired influence over the mind of the aged Tahmásp; and seeing no safety in remaining, he petitioned to be sent away on service. He was accordingly dispatched into Shírwán, but he had only been there eight months when the intelligence arrived of Sháh Tahmásp's death, of the murder of Sultán Haidar Mírzá, and of the proclamation of Sháh Isma'íl II., at Kazwín. He was now recalled from Shírwán, and appointed Amír al-Umará, but the envy of his enemies became once more excited by the high favour in which he was held by the new Sháh, and it was reported that he was implicated in a conspiracy to raise Sultán Husain Mírzá to the sovereignty. For some time Sháh Isma'íl hesitated to believe in Sharaf ad-Dín's guilt, but at length his opponents prevailed, and he was sent in an official capacity to Nakhjawán. He had resided in Ázarbáïján one year and four months, when, in A.H. 986 (A.D. 1578), the Turks invaded Persia,

[1] This word is usually written Badlís, or Bedlís, but it is carefully pointed Budlís in the present MS., which, having been presented to Sir John Malcolm by the Wálí of Ardalán, may be considered as a great authority in fixing the orthography of the name. In the MS. marked B. mentioned below (p. 146, note 1), and in the Mu'jam al-Buldán, it is, however, given as Badlís, which mode of spelling is also adopted by the author of the Marásid al-Ittilá'. Lexicon Geographicum, edidit Juynboll, tom. i.

[2] M. Wolkow calls this place Alkay Salian الكاي ساليان but the word الكاي merely means "the country," or "region of," and is not a part of the proper name: it should be read Ulkáï. In the present MS. the name is written ساليان as also in the Zubd at-Táríkh (*suprà*, No. XLIII). In the Turkish translation marked B. (*infrà*, p. 146, note 1), it is صاليان

[3] In both the Turkish translations (see p. 145 *infrà*, note 3) this name is written روژكي

and he hastened to make common cause with the invaders, joining Khusrú Páshá with four hundred followers. The Turks received Sharaf ad-Dín with great honour, the Ottoman emperor conferred upon him the title of Sharaf Khán, and he was appointed ruler of his hereditary possession of Budlís, a position which he held in A.H. 1005 (A.D. 1596), the time when he composed his work.

The Sharaf Námah is a work of great rarity. Three copies, however, exist at St. Petersburg; one in the Imperial library (No. 306 in the new Catalogue), and two in the Asiatic Museum of the Academy, numbered respectively 576 and *a* 576. The copy in the Imperial Library would be invaluable for clearing up the numerous difficulties inseparable from a work containing such a multitude of proper names, inasmuch as it was written in A.H. 1007 (A.D. 1598), only two years after the completion of the work, and was revised and corrected by the author himself. The editors of the Catalogue of the Imperial Library do not give a detailed table of the contents of the Sharaf Námah, but M. Wolkow has described one of the MSS. of the Asiatic Museum, at considerable length, in the Journal Asiatique.[1]

There are two separate Turkish translations of the Sharaf Námah in the library of the British Museum.[2] My friend, Mr. Charles Rieu, who pointed them out to my notice, has kindly furnished me with the subjoined description of these MSS.[3] They are useful in

[1] Tome viii. p. 291 *et seq.*

[2] Addit. MSS., Nos. 7,860 and 18,547.

[3] "My Dear Morley, "*British Museum, Jan.* 12, 1854.

"The British Museum possesses two copies, or rather two different versions, of the Sheref Náme, in Turkish: No. Add. 7,860, and Add. 18,547.

"The first of these MSS. contains a version *in extenso*, in which the flowery style of the Persian work, and the numerous verses with which it is interspersed, are faithfully preserved, the latter being left in the original language. It begins thus:

افتتاح سخن حمد و ثناء بادشاهي را باید

"No translator's name appears, nor is there any mention made of the work being a translation at all.

"It is a folio of 332 leaves, and seventeen lines in a page, rather negligently written in Neskhi, apparently in the latter part of the eighteenth century.

"The second MS. (Add. 18,547, 4to., 132 leaves; seventeen lines in a page; written in a small and well formed Neskhi, about the same period as Add. 7,860) presents an abridged version of the same work.

"The translator Shem'i شمعي states, in a short preface, the circumstance which led to its composition. He was once present in an assembly at the court of the Kurdish Emir Mustafa Beg, governor of Ekil اكيل when the discourse happened to fall on the rule and government of the Emir's illustrious ancestors.

determining the orthography of the proper names, and though I have adhered to the spelling of our own MS., giving the original of every uncommon or uncertain name, I have thought it advisable to insert in the notes the various readings contained in the Turkish MSS., and that described by M. Wolkow.[1]

The contents of the present MS. are as follows:—

Author's Preface.—Giving an account of the work.

Introduction.—On the origin of the Kurds, and their manners and customs.

Book I.—History of the Sultáns of Kurdish origin; divided into five chapters. 1. The rulers of Jazírah and Diyárbakr, from Nasír ad-Daulah Ahmad Ben Marwán to the death of Mansúr Ben Nasr, in A.H. 489 (A.D. 1095). 2. The Hasanawaih rulers of Dínawar and Shahrzúl, afterwards called Shahrzúr, from Hasanawaih Ben Husain to the time of Abú al-Mansúr Ben Sarkháb. 3. The Fazlawaih Atábaks of Lur Buzurg, from their origin to the death of Sháh Husain Ben Abú Sa'íd, in A.H. 827 (A.D. 1423).[2] 4. Account of Lur Kúchak and the tribes and rulers of that province, to A.H. 1005 (A.D. 1596), when the author wrote. 5. The Ayyúbites of Syria and Egypt, from their origin to the death of Malik Mughís ad-Dín 'Amrú Ben Malik 'Ádil, the last of the race, in A.H. 662 (A.D. 1263).

Book II.—History of certain great rulers of the Kurds, who, though they never actually attained independent sovereignty, yet, at different times, caused the Khutbah to be read, and money to be coined, in their names; divided into five chapters. 1. The Ardalán rulers,[3] from their origin to the time of the

The Sheref Náme was referred to and consulted, but, from its being written in the Persian language, it was but imperfectly understood. In order to make it more easily accessible, the Emir directed Shem'i to translate it into Turkish.

"This version, being divested of the superfluous ornaments and poetical quotations of the original, is considerably shorter. Moreover, the concluding chapter, which treats of the Osmanli Sultans, although mentioned in the table of contents included in the preface, is omitted in the body of the work.

"I remain, my dear Morley,

"Very sincerely, yours,

"Ch. Rieu."

[1] I have distinguished the MSS. of the British Museum, Addit. No. 7860 and Addit. No. 18,547, and that described by M. Wolkow, by the letters A, B, and W, respectively.

[2] See *suprà*, p. 29, note 1.

[3] There is sometimes a difficulty in ascertaining whether the Hákims, or Rulers, and Amírs, are named from their tribe or family, or from the territory which they governed. In practice, however, the territory itself seems to be often

author. [To this chapter, in the present MS., is added a supplement sent by the Wálí of Árdalán to Sir John Malcolm, as we find from a note prefixed to it in Sir John's handwriting. This supplement continues the history of the Árdalán rulers, from the time of Halú Khán Ben Sultán 'Alí, who governed in A.H. 1005 (A.D. 1596), when Sharaf ad-Dín wrote, to A.H. 1225 (A.D. 1810), at which period Amán Allah Khán was Wálí of Árdalán. The author's name is Muhammad Ibráhím, son of Mullá Muhammad Husain Árdalání.] 2. The Hakárí[1] rulers, known as the Shanbú.[2] 3. The rulers of 'Imádíyah, called the Bahádínán.[3] 4. The Bakhtí[4] rulers of Jazírah. Sec. 1. The Azízán.[5] Sec. 2. The Amírs of Kúrkíl.[6] Sec. 3. The Amírs of Fínak.[7] 5. The rulers of Hisnkífá,[8] known by the name of Malikán.[9]

Book III.—History of the remaining rulers and Amírs of Kurdistán; divided into three parts. Part I. Divided into nine chapters. 1. The rulers of Chamskazk.[10] Sec. 1. The Amírs

denoted by the name of its occupants, and the author constantly speaks of the Wiláyat-i Árdalán, or Hakárí, &c. In the introduction he mentions that in some instances the Hákims and Amírs are distinguished by the names of their tribes, and in others by those of the cities or fortresses which they possessed. He gives as examples of the former, the Hákims of Hakárí, Sahrán, Bábán, and Árdalán, and of the latter the Hákims of Hisnkífá and Budlís.

در مابین حکّام کردستان آن کسان که عشائر و قبائل ایشان بکثرت و تزخّمات آن حاکمان را بنام عشیرت مي خوانند مثل حکاري و سهران و بابان و آردلان و حاکمان که صاحب قصبه و قلعه شده اند موسوم بنام قصبه و قلعه کشته اند چون حاکم حصنکیفا و حاکم بدلیس

It will be remarked that Árdalán is usually considered as the name of a district, but not only we have this authority of Sharaf ad-Dín for its being the name of the tribe or family, and not of the country, but he also expressly states in another place that the tribe was so called after Bábá Árdalán, its founder.

[1] حکّاري, B. حکاري
[2] بشنبو, W. شنبو
[3] بهادنان, W. بهادینان
[4] بختي
[5] عزیزان
[6] کورکیل
[7] فینك
[8] حسنکیفا or حصنکیفا
[9] ملکان, W. ملکان
[10] چمشکزك or چمسکزك

of Majaukurd.[1] Sec. 2. The rulers of Partak.[2] Sec. 3. The Amírs of Sakmán.[3] 2. The Mardásí[4] rulers. Sec. 1. The Baldúkání[5] rulers of Akal or Akíl.[6] Sec. 2. The rulers of Pálú,[7] to A.H. 1001 (A.D. 1592).. Sec. 3. The Amírs of Jarmúk.[8] 3. The rulers of Sásún.[9] 4. The rulers of Khízán.[10] Sec. 1. The Amírs of Khízán. Sec. 2. The Amírs of Mikas.[11] Sec. 3. The Amírs of Aspáyard.[12] 5. The rulers of Kalís.[13] 6. The Amírs of Shírwán. Sec. 1. The Amírs of Kafrá.[14] Sec. 2. The Karní[15] Amírs. Sec. 3. The Amírs of Írawan.[16] 7. The Azrakí, or Zarkí[17] Amírs. Sec. 1. The Darzíní, Darzaní, or Dúrzíní[18] (perhaps Warzaní, or Warzíní) Amírs. Sec. 2. The Kurdkán[19] Amírs. Sec. 3. The Amírs of 'Aták.[20] Sec. 4. The Amírs of Tarhíl.[21] 8. The Sawídí[22] Amírs. 9. The Sulaimání Amírs. Sec, 1. The Amírs of Kalb[23] and Batmán.[24] Sec. 2. The Amírs of Miyáfárikín. Part II., divided into ten chapters. 1. The Sahrán[25] rulers. 2. The Bábán[26] rulers. 3. The Makrí[27] rulers. 4. The Barádúst[28] rulers. Sec. 1. The Súmáï[29] Amírs,

[1] مجنكرد, A. مجتكرد, B. محتكرد

[2] تپريك, A. پرپاتك, W. پرتك

[3] سقمان, A. & B. سغمان [4] مرداسي, W. هرواسي

[5] بلدوقاني [6] اكيل or اكل [7] پالو

[8] جرموك, A. جرميك, B. جرموك صاصون

[9] مسكس, B. مكس [10] خيزان, A. & B. حيزان

[11] اسپايرد, A. اسپاپرد, B. اسپاپرد, W. اسبايرد

[12] ايرون [13] كليس [14] كفرا [15] كرني

[16] ازرق or زرقي, W. زركي

[17] درزني, درزني, or دورزيني; A. reads درزني, and B. دورزيي; W. دررييني.

[18] كوركان, B. كردكان [19] اعتاق, W. عتاق [20] ترحيل [21]

[22] قلب, B. قلپ [23] بطمان [24]

[25] سپهران, W. سهران [26] باباخان, A. بابان

[27] مكري [28] برادوست [29] سوماي

Sec. 2. The Amírs of Tarkúr,[1] and Kal'ah Dáwud. 5. The Mahmúdí Amírs. 6. The Danbalí, or Danyalí[2] Amírs. [Chapters 7, 8, and 9, are mentioned in the preface as containing respectively the history of the Amírs of Zarzá,[3] Astúfí,[4] and Tásní,[5] but in the present MS. they are omitted in the body of the work[6]]. 10. The Amírs and rulers of Kalhur.[7] Sec. 1. The Amírs of Pulankán.[8] Sec. 2. The Darashk[9] Amírs. Sec. 3. The Máhí Dasht[10] Amírs, and the Kalbághí[11] Amírs.[12] Part III. Account of the Kurdish Amírs of Írán, known as the Kúrán;[13] divided into four chapters. 1. The Siyáh Mansúr[14] Amírs. 2. The Chakní[15] Amírs. 3. The Zankanah[16] Amírs. 4. The Pázúkí[17] Amírs.

Book IV.—History of the rulers of Budlís, ancestors of the author; divided into a preface, four chapters, and a supplement. Preface, containing an account of the city and fortress of Budlís. 1. Account of the tribe of Zúzakí, or Rúzakí.[18] 2. The origin

[1] ترکور. In the table of contents the Barádúst Amírs are divided into two branches; the former called Úshaní اوشني or, as A. reads the word, روشين; and the latter Súmáï; but in the body of the work, both in the present MS. and A., they are described as in the text; in B. there is no division at all.

[2] دنبلي or دنيلي, B. دينلي [3] زرزا, A. بزراز, B. برزز

[4] استوني, A. & B. ستوني [5] داسني, A. طاسني

[6] They are also included in the tables of contents of both A. and B., and they are mentioned by M. Wolkow. In the body of the work, however, in both A. and B., they are omitted, as in the present MS.

[7] كلپر, A. كلپر و كوران, B. كلّپر و كوران, W. كلپن. In the Zubd at-Táríkh, described *supra*, No. XLIII., this name is distinctly written and pointed كَلْپَر.

[8] پلنكان, A. يلنكان [9] درشك, A. & B. درتنك

[10] ماهي دشت, B. مامي دشت [11] كلباغي

[12] After the account of the Máhí Dasht Amírs, A. and B., in the tables of contents, conclude chapter 10, omitting the Kalbághí Amírs, and give two more chapters, viz., chap. 11, containing an account of the Bánah (بانه) Amírs, and chap. 12, the Tarzá (ترزا) Amirs. The same arrangement is followed in the body of the work in both A. and B.; chap. 12, however, being omitted.

[13] كوران [14] سياه منصور [15] چكني [16] زنكنه

[17] پازوكي [18] روزكي or وزكي, A. & B. روژكي

and descent of the rulers of Budlís.[1] 3. Of the greatness and honour of the rulers of Budlís. Sec. 1. Account of Malik Ashraf.[2] Sec. 2. Of Hájjí Sharaf Ben Ziyá ad-Dín. Sec. 3. Of Amír Shams ad-Dín Ben Hájjí Sharaf. Sec. 4. Of Amír Ibráhím Ben Amír Shams ad-Dín. 4. Causes of the rulership of Budlís departing from the hands of these Amírs. Sec. 1. The dissensions between Amír Sharaf and Amír Ibráhím. Sec. 2. The establishment of Amír Sharaf as ruler of Budlís, in the place of Amír Ibráhím. Sec. 3. The capture of the fortress of Budlís by Amír Sharaf, from the Kizilbáshís. Sec. 4. Account of Amír Shams ad-Dín, son of Amír Sharaf, and father of the author. Supplement, containing the author's life, from his birth to the time when he wrote, *i.e.*, A.H. 1005 (A.D. 1596).

Appendix.—History of the Ottoman emperors, and incidentally, of the kings of Irán and Túrán, who were contemporary with them, from the origin of the dynasty, to A.H. 1005 (A.D. 1596). This appendix is dedicated to Abú al-Muzaffar Sultán Muhammad Khan III., the thirteenth of the Ottoman emperors, who came to the throne in A.H. 1003 (A.D. 1594).

The history of every dynasty or race mentioned in the above table of contents, is traced by the author, where not otherwise specified, from its origin to his own time. The work is of the greatest importance for the elucidation of the history of countries and tribes of which we at present know but little, and concerning which we cannot, so far as I know, gain any sound information from other sources. The author, moreover, is an excellent authority for a large amount of the events recorded in his work, seeing that he himself took an active part in them. The fourth Book and the Appendix are especially valuable, the former giving the history of the rulers of Budlís, with the most circumstantial detail, and the latter furnishing a full account of the Turkish invasions of Persia, and of the disturbances which took place after the death of Sháh Tahmásp. This fourth Book and the Appendix occupy more than one half of the entire work.

[1] These first two chapters are transposed in the table of contents, but occur as above in the body of the work, both in the present MS. and the Turkish translations.

[2] The author, after the account of Malik Ashraf, who was ruler of Budlís in A.H. 625 (A.D. 1227), when Jalál ad-Dín Mankbarní, King of Khárizm, took Akhlát, passes over his immediate successors, and proceeds at once to Hájjí Sharaf Ben Ziyá ad-Dín, who was ruler of Budlís in A.H. 796 (A.D. 1393), when Timúr visited Kurdistán. Hájjí Sharaf was then the most powerful of the Kurdish chieftains, and may be regarded as the founder of his family.

M. Charmoy several years since announced his intention of translating the Sharaf Námah for the Oriental Translation Committee, but I am not aware that any portion of his task was ever accomplished.

Foll. 287. Seventeen and eighteen lines in a page. Written in Nasta'lík and Shikastah Ámíz, by different hands. The Supplement containing the continuation of the history of the Árdalán rulers, was transcribed in A.H. 1225 (A.D. 1810), and is probably the autograph of the author. The leaves in this volume have been misplaced in the binding, so that it appears to be incomplete at the end; this, however, is not the case, the concluding portion being bound in another place, but some leaves are wanting.

Size 12 in. by 8¼ in. (Sir J. Malcolm).

VII.—BUKHÁRÁ, MÁWARÁ AN-NAHR, &c.

CLX.

تواريخ نرشخي

TAWÁRÍKH-I NARSHAKHÍ.[1]—A history and description of Bukhárá, from its origin to the deposition of Abú al-Háris Mansúr Ben Núh, and the extinction of the power of the Sámánides.[2]

The Tawárikh-i Narshakhí, of which the present work is an abridged translation, was originally written in Arabic, by Abú Bakr Muhammad Ben Ja'far an-Narshakhí, in A.H. 332 (A.D. 943), and was

[1] I have taken this title from the first leaf, where it is written نام اصلي اين كتاب تواريخ نرشخي نامند. In a short work, bound up in the same volume, giving an account of holy and learned men of Bukhárá, it is called كتاب اخبار بخارا Kitáb-i Akhbár-i Bukhárá.

[2] Abú al-Háris Mansúr, the eighth of the Sámání kings, was only nominally a monarch. He was deposed and blinded by the prime minister Fáïk, in A.H. 389 (A.D. 998). He was succeeded by his brother, 'Abd al-Malik, but the latter never enjoyed independent authority. After the death of 'Abd al-Malik, Abú Ibráhím Isma'íl, another son of Núh, continued for nearly six years to lead a wandering and predatory life, and was put to death in A.H. 395 (A.D. 1004), whilst on his way from Nisá to Bukhárá, by Máhrúï, one of Mahmúd Ben Sabuktagín's agents. He was the last of the race of Sámán. (Defrémery, Histoire des Samanides. 8vo. Paris, 1845. Price's Retrospect, vol. ii).

dedicated by him to the Amír Núh Ben Nasr as-Sámání.[1] In A.H. 522 (A.D. 1128) Abú Nasr Ahmad Ben Muhammad Ben Nasr al-Kabádar,[2] translated An-Narshakhí's work into Persian; and from that translation the present abridgment was made, by Muhammad Ben 'Umar, in A.H. 574 (A.D. 1178).

This curious work gives the traditionary history of Bukhárá at considerable length, and enters into many interesting particulars as to the religion of the inhabitants, the climate and revenue of Bukhárá, and the public buildings and environs of the city.

Foll. 105. Thirteen lines in a page. Written in a very inelegant but yet legible Nasta'lík character, in A.H. 1246 (A.D. 1830).

Size 9¾ in. by 6 in. (Sir A. Burnes.)

CLXI.

تذكرهٔ مقيم خاني

TAZKIRAH-I MUKÍM KHÁNÍ.—A history of the Úzbak Kháns of Máwará an-Nahr, by Muhammad Yúsuf Munshí Ben Khájah Baká, who dedicated his work to Abú al-Muzaffar Sayyid Muhammad Mukím Khán.

This history comprises a preface and three books, and contains as follows:—

Preface.—The genealogy of Búzanjar Khán, traced from Yáfit Ben [illegible]. Account of some of the descendants of Búzanjar Khán, to the time of Abú al-Khair Khán, who reigned for about forty years over the Dasht of Kipchák, from the country of the Rús (Russia), to the boundary of Bulghár and Turkistán, and was the grandfather of Muhammad Shaibání Khán.

Book I.—Account of the subjugation of Máwará an-Nahr and Khurásán, by Muhammad Shaibání Khán, who is sometimes called Sháhí Bég Khán; of his death in A.H. 916 (A.D. 1510); and a history of his successors, who are known as the Shaibániyah

[1] In the preface he is named Amír Hamíd Muhammad Ben Núh Ben Nasr Ben Isma'il as-Sámání; this must, however, be the Amír Núh, who bore the title of Amír Hamíd. From the date it cannot be his son. In the account of holy and learned men alluded to in note 1, p. 151, it is correctly said that An-Narshakhí lived in the time of Abú Muhammad Núh Ben Nasr as-Sámání, and that he wrote his account of Bukhárá in A.H. 337 (A.D. 948).

[2] In another place this name is written Abú Nasr Ahmad Ben Muhammad Ben Muhammad al-Kabáwí.

Sultáns of Máwará an-Nahr, to the murder of 'Abd al-Múmin Khán, son of 'Abd Allah Bahádur Khán, in A.H. 1006 (A.D. 1597).[1]

Book II.—Account of the origin of the Astarkhání[2] Sultáns of Bukhárá, and the history of that dynasty, from the accession of Jání Muhammad Khán, who was raised to the throne by the Amírs of Bukhárá, on the murder of 'Abd al-Múmin Khán,[3] to the death of Sayyid Subhán Kulí Muhammad Bahádur Khán, in A.H. 1114 (A.D. 1702).

Book III.—Account of the reign of Abú al-Muzaffar Sayyid Muhammad Mukím Bahádúr Khán, from his accession at Balkh, in A.H. 1114 (A.D. 1702) to A.H. 1116 (A.D. 1704).

The Tárikh-i Mukím Khání is of the greatest value, as treating of a period of the history of Bukhárá, of which but little knowledge can be gained from other works. The information we possess regarding the princes of the Shaibání dynasty, who were remarkable for the conquest of Máwará an-Nahr, Khurásán, and Khárizm, and for the expulsion of Bábar, is very insufficient. The history of the Astarkhání Sultáns, almost, if not quite, unknown to European authors, is not, I believe, to be found recorded in any of the Oriental histories with which we are at present acquainted, if we except the somewhat scanty details given in the Mirát al-'Álam,[4] and two next following works. The account of the Astarkhání kings occupies more than four-fifths of the present volume.

Foll. 165. Thirteen lines in a page. Well written in Nasta'lík, in A.H. 1246 (A.D. 1830).

Size 10 in. by $5\frac{3}{4}$ in. (Sir A. Burnes.)

CLXII.

A short history of the Sultáns of Máwára an-Nahr. This work is without a title, and the author's name is not mentioned.

[1] 'Abd Allah Bahádur Khán died in A.H. 1006 (A.D. 1597). His son 'Abd al-Múmin Khán succeeded him, and was murdered six months after his father's death: he was the last of the Shaibánians in the direct line.

[2] استرخاني or Ashtarkhání اشترخاني.

[3] Jání Muhammad Khán, son of Yár Muhammad Khán, was nominated to the throne by the Amírs of Bukhárá, immediately after the assassination of 'Abd al-Múmin Khán. He, however, declined the sovereignty, on the ground that, although he was descended from Changíz Khán, yet his son Dín Muhammad Khán, being related to the Shaibání family, through his mother, had on that account a greater right to the throne than himself. Dín Muhammad Khán was accordingly proclaimed king instead of his father. Jání Muhammad Khán is nevertheless, reckoned by the author as one of the sovereigns of Bukhárá.

[4] Described *suprà*, No. XLIV.

Contents :—

I.—Account of the wives and children of Changíz Khán. Júji Khán, and his descendants. History of Abú al-Khair Khán, and his successors of the Shaibání line, to the time of Iskandar Khán, son of Jání Bég.

II.—A concise account of the Astarkhání[1] dynasty, from the time of Yár Muhammad Khán, father of Jání Muhammad Khán, to the death of Nadr Muhammad Khán, the son of Dín Muhammad Khán,[2] in A.H. 1059 (A.D. 1649).

This history, though very concise, is useful for the purpose of comparison with others.

The two parts of the volume are, perhaps, extracts from separate works. The first part appears to have been written in the reign of Iskandar Khán Shaibání, as the author puts after that monarch's name the common formula of دام دولته "May his dominion endure for ever." At the end of this first part occur the words تمت التاريخ "conclusion of the history," and on the next page the account of the Astarkhání kings begins without any preface or rubric. I have thought it best, however, to consider the two as one work, since the history is continuous, with but a slight interval between the two parts, and there is nowhere any indication as to the title or author.

Foll. 31. Thirteen and eighteen lines in a page. Ill written in Nasta'lík. Some leaves are wanting in the concluding portion of this MS.

Size 7½ in. by 5¼ in. (Sir A. Burnes.)

CLXIII.

تاريخ نامه

TÁRÍKH NÁMAH.—A collection of chronograms, giving the dates of the births and deaths of kings, chiefs, lawyers, historians, poets, and holy and learned men, who flourished in the interval between the birth of Tímúr, in A.H. 736 (A.D. 1336), and A.H. 1055 (A.D. 1645), together with many particulars touching the lives of the persons men-

[1] In this MS. this word is written هشدترخاني.

[2] He is called Tínam (تينم) in the present MS.; and, in the Táríkh Námah (*infrà* No. CLXIII.), it is said that Dín Muhammad Bahádur Khán was commonly known by the name of Tínam Khán.

tioned, and relating to the times in which they lived. The dates are in most instances expressed in figures as well as by the chronograms, and the whole work is arranged in chronological order.

It would be impossible to give the exact contents of this curious volume without extracting the title of each article. It is almost entirely confined to the Úzbak kings and chiefs, and the holy and learned men, &c., who lived during the time of the Sultáns of Máwará an-Nahr; and though it is professedly only a collection of dates, yet, as I have already stated, it comprises a quantity of valuable historical information, giving the parentage and descendants of the sovereigns and chiefs who are mentioned, and a concise account of the most important events in which they took a part. In the first portion of the work we can gather a good account of the Muzaffarides, the Sarbadárians, and the immediate descendants of Tímúr; and the latter part furnishes a tolerably full though scattered history of the Sultáns of Máwará an-Nahr, to the time of Nadr Muhammad Khán. The arrangement of the work, and its miscellaneous character, is somewhat inconvenient, the thread of the story being constantly broken by the insertion of biographies of Shaikhs and others, who were in no way connected with the history of the period in which they lived. Taking it altogether it will, however, be found of great use in tracing the history of Máwará an-Nahr, whilst many of the biographical notices are of considerable interest.

The system of expressing dates by chronograms is of greater utility than might be imagined, since it leaves but little chance of the errors which so commonly arise in MSS., from the uncertain transcription of numerals, and the similarity of several words, when the dates are written at length by a careless scribe.

This MS., as well as the three preceding, was purchased at Bukhárá, by the late Sir Alexander Burnes, in the year 1832, and the whole four were presented by him to the Society.

Foll. 227. Seventeen lines in a page. Well written in Nasta'lík. Size $8\frac{1}{4}$ in. by $5\frac{1}{4}$ in. (Sir A. Burnes.)

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ERRATA ET EMENDENDA.

p. 6 line 14, *for* coincides *read* coincide.
p. 7 line 21, *for* Takmásp *read* Tahmásp.
p. 7 line 35, *after* Akhsíkasí *insert* (اخسيكثي). And *for* Sábar *read* Sábir.
p. 23 line 23, *dele* Ben.
p. 23 line 33, *for* Mubárik *read* Mubárak.
p. 25 line 6; p. 27 last line; p. 41 line 23; and p. 47 line 18, *for* Uktáï Khán *read* Uktáï Káán.
p. 25 line 7; p. 36 line 19; and p. 47 line 18, *for* Mangú Khán *read* Mangú Káán.
p. 29 line 23, *for* Kublái Khán *read* Kúblái Káán.
p. 29 last line, *insert* A.D. *before* 1423.
p. 31 line 30, *for* A translation *read* The text and translation.
p. 36 line 12, *after* paintings *add* A large portion of the history of the Muzafarides is omitted in this MS.
p. 36 line 19, *for* Uktáï *read* Uktáï Káán.
p. 37 line 35, *for* vi *read* v.
p. 44 lines 15, 21, and 22; and p. 48 line 2, *for* Aspahbud *read* Ispahbud.
p. 47 line 27, *for* 813 and 1410 *read* 812 and 1409.
p. 54 line 17, *for* 793 and 1391 *read* 795 and 1392.
p. 55 line 41, *for* to *read* too.
p. 63 last line, *for* Bidr *read* Bídar.
p. 66 line 1, and p. 73 line 18, *for* Súmanahs *read* Samahs.
p. 72 line 35, *for* LXXXVII *read* LXXXVIII.
p. 73 line 20. A.H. 916 (A.D. 1510) is the date in all the MSS. of the Táríkh-i Sind that I have seen; but Sháh Bég Arghún did not take Thathah until A.H. 926 or 927 (A.D. 1519-20). The lamented Sir Henry Elliot, in his latest work on the history of India, gives a chronogram from the Tuhfat al-Kirám, viz., خرابي سند which fixes the date in the latter year. See Appendix The Arabs in Sind, vol. iii., part i., of the Historians of India. 8vo. Cape Town, 1853, p. 110.
p. 73 line 24. *After* death of *insert and correct as follows*, Mírzá Sháh Husain, in A.H. 962 (A.D. 1554). An account of Sultán Mahmúd Khán, of Bhakar, to his death in A.H. 982 (A.D. 1574), when Upper Sind fell into the hands of Akbar; also an &c., &c.
p. 96 No. XCV. In my notice of the Majma' al-Bahrain, I have omitted to mention the detailed account of the work given by the Baron Hammer-Purgstall in his Catalogue, where he has translated all the rubrics. See Handschriften Hammer-Purgstall's, p. 249.
p. 101 No. CI. See also for some particulars of the life of Ázád Husainí, M. Garcin de Tassy's Histoire de la Littérature Hindoui et Hindoustani, tome i. p. 89.
p. 101 line 32, *after* Ázád *add* a comma.
p. 105 line 36 *for* Sayr *read* Sair.
p. 129 line 1, *dele* their.

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LONDON GAZETTE OFFICE, ST. MARTIN'S LANE.

00058154

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on 17 February, 2016